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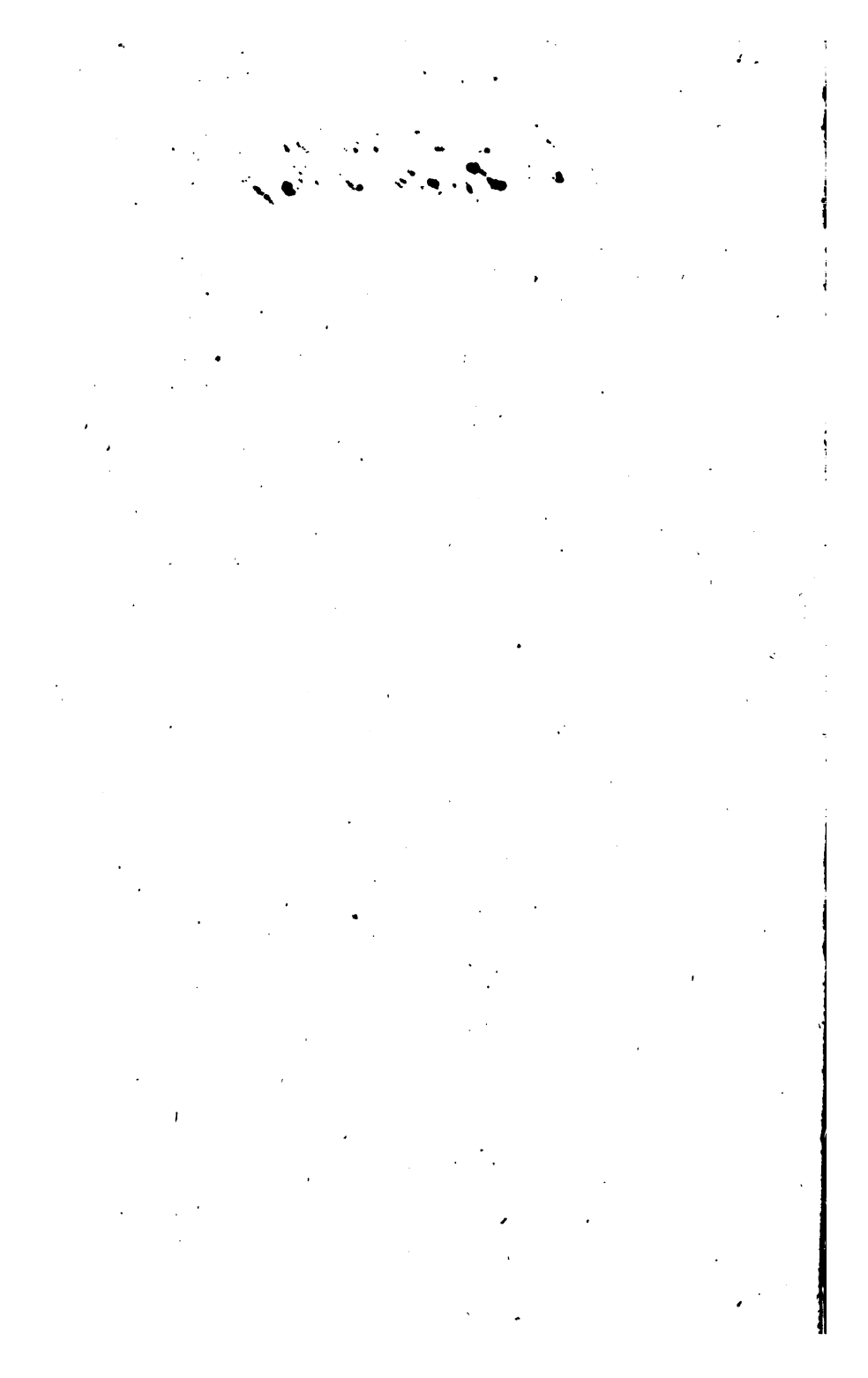
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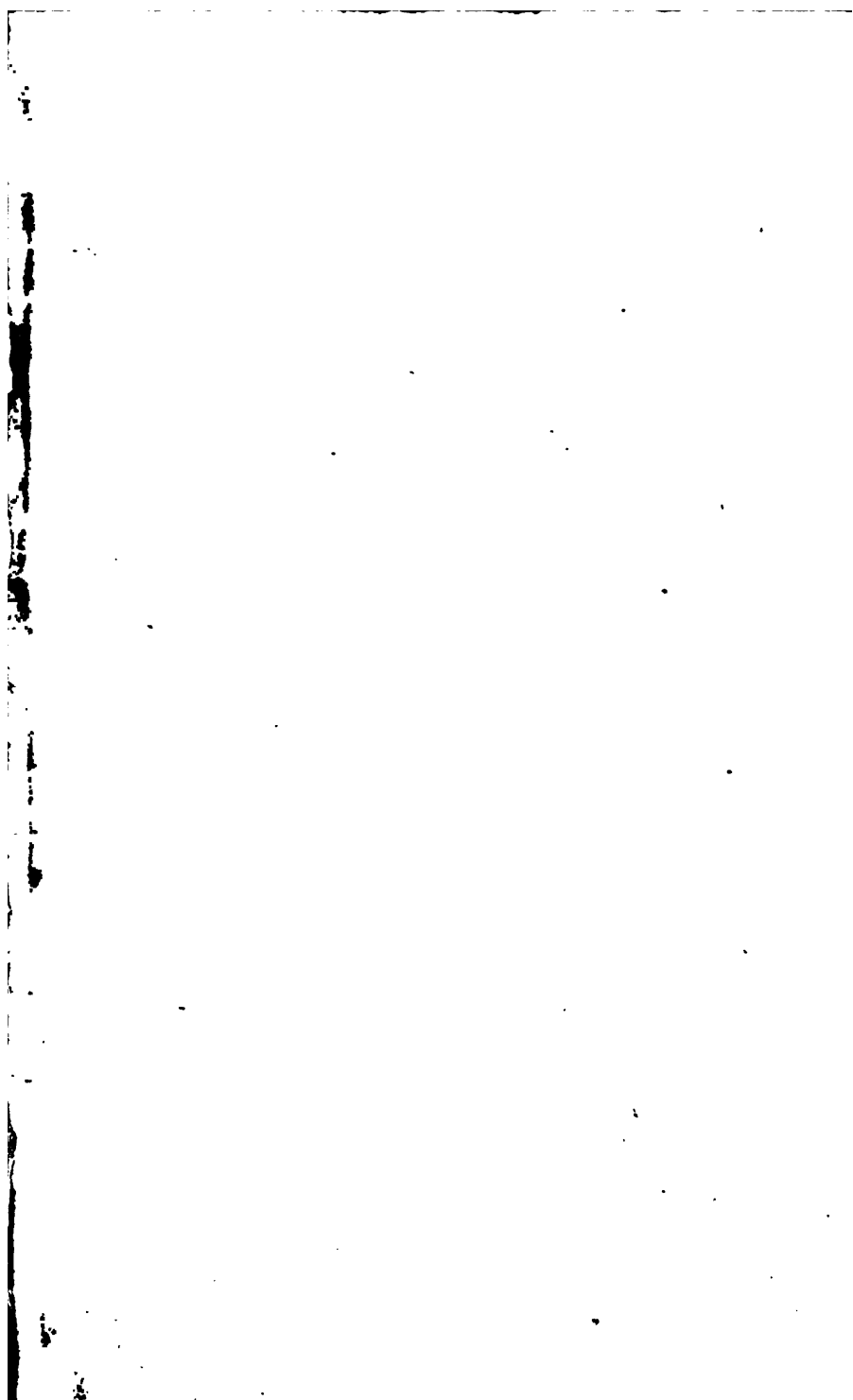
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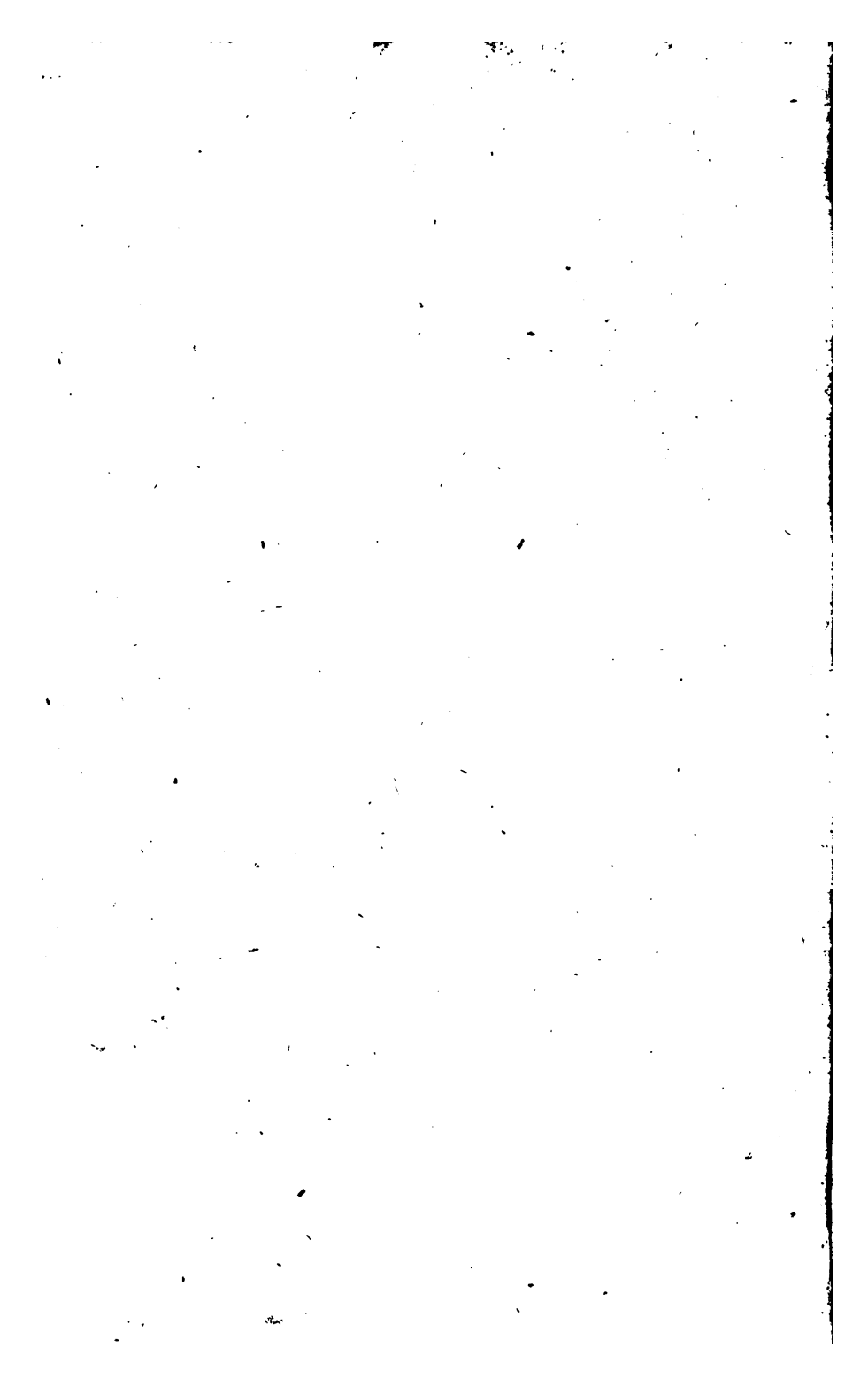
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MISCELLANEA SACRA :

Or, A

NEW METHOD

Of Considering so much of the

History of the *Apostles*,

As is contained in

SCRIPTURE:

IN

An ABSTRACT of their HISTORY,

An ABSTRACT of that ABSTRACT,

And Four Critical ESSAYS.

WITH A

Preface, as an Introduction to the Whole.

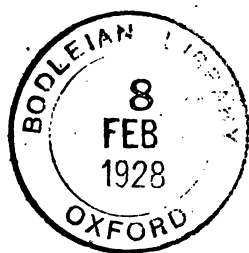
In Two Volumes.

VOL. I.

*This is my Beloved Son, HEAR ye HIM, Mat. xvii. 5.
He that hath an Ear to hear, let Him HEAR what the
SPIRIT saith to the Churches, Rev. ii. 7.*

LONDON:

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THE



PREFACE:

Being an Introduction to the following
ABSTRACTS and ESSAYS.

NO Body, that has read History with any Attention, but must observe, that there have been certain Dispositions, which have reigned in certain Periods of the World ; owing perhaps to some great Genius, in which that Disposition has been first, kindled, and shone, and by which it has been communicated to others ; till at last it has spread so far, as to become the prevailing Humour of the Age.

NOR is there any Body, that has given the least Attention to our own Times in particular, but must take Notice ; that a very inquisitive Genius has prevailed in it ; especially in Philosophy, and in Natural and Revealed Religion : And that at the same Time a happy Temper has grown up along with it, of bearing

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ing with one another in the Result of our Enquiries.

AS These are in Themselves some of the best Dispositions, that can have Place in Mankind (the one being the Seed Plot of all Truth and Vertue, and the other that, which like Warmth and Moisture, cherishes them, wherever they spring) and being both of them the only promising Symptoms (I mean of a moral Nature) among a great many threatening Appearances, that a Curious Observer will find among us ; There is no Man who has been blest'd by God, with having had any Share in exciting or advancing this happy Temper, but has found Reason for the Highest Satisfaction in his own Breast ; as well as for the greatest Thankfulness to God, the Author of every good and perfect Gift, on that Account : And that, notwithstanding all the Neglects, the Disappointments, and the Ill Usage, which He may have met with at any Time, from the Powerful, the Stupid, the Lazy, and [the Corrupt Part of Mankind, for his Attempts, or Success this Way.

*SUCH Treatment is what must be generally expected from the Great and the Powerful ; who have their Views too much fix'd on Power, Wealth, and Titles, to take them off, in order to pursue Truth or Vertue. In-
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stead of looking after these Spiritual Possessions themselves, they are generally afraid, lest the Pursuits, that are made after them, by others, should disturb them in their daily Acquisitions of another Kind : And therefore seldom fail to raise a Cry of Danger to something or another, that really is, or is thought to be, valuable, by the Stupid, the Lazy, and the Corrupt; the constant Tools and Confederates of the mighty, and who are at the same Time the sworn Enemies of all Enquiries : Hating to be disturb'd in their Sentiments, especially in those that tend to their Worldly Ease and Advantage. Thus the Men of Power generally keep the most jealous Eye on these Honest and Diligent Enquirers; and worry them by the others : Apprehending a speedy Discovery of their own secret Ways of Corruption, from their Penetration and Integrity, and perhaps some Trouble and Opposition of one kind or other by that Means; were it no more than their making it appear to the World, that sometimes when the Powerful are doing what are, or are thought to be high Acts of Justice, or even endeavouring to procure some considerable Advantage to the Publick, it is but as a necessary Part of their private Scheme; beyond which they seldom run the Risk, or give themselves the Trouble, so much as to aim at the Good of Society.

WHAT is said in such general Terms, can never offend any, that are not conscious, they

are applicabla to themselves. So that it would be impertinent to take Pains to caution my Reader against mistaking me ; by applying that to our Age and Country, that has too generally belong'd to all others, to be understood to be pointed in particular at our own.

BUT whatever is generally to be expected from Men in Power, and from those that are in a Combination with them ; yet there is no good Man, but will endeavour to feed and cherish these happy Dispositions in all the Ways he can. And as this inquisitive Genius has brought Men to look more curiously into the Scriptures, from seeing, that They alone must be the Standards of Truths, which are not discoverable by the Light of Nature ; and to judge of the Books of the Old and New Testament, more according to the Rules of Criticism, from a better Taste, that obtains ; They will contribute all the help they can, to assist others in reading them with greater Advantage.

*GOD had, no doubt, the wisest Ends in ordering the Scriptures to be written in the Way they are. The Historical Part of the New Testament, on which the Truth of the whole is built, is better attested by the Method, in which the Gossels are compos'd ; than they could possibly have been by a Disposition, in which the Order of Time and Place had
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been more carefully observed. But every body must allow, that a great deal of Light may be cast on the Historical, as well as on the other Parts of the New Testament, by putting them in that Order. This has engag'd many learned Men, to take great Pains in forming Harmonies, Histories, and Chronological Accounts, by which that Order might be given them, to the great Advancement of Christian Knowledge.

WHEN I reflected on this, and found the Advantage, that the Gospels (or the History of Jesus) had received by that Method of treating them; I thought that as the Acts (which may be consider'd as the History of the Holy Ghost) contained the only Account that we have in the New Testament, of the Method of propagating the Christian Religion in the Times of the Apostles; it would be of great Use to have that History carefully digested in the same Manner. With this View I sat about it, as I had Leisure. After I had made some Progress in it, I thought it would be necessary to begin the History of the Apostles a little higher; and carry it up to the first Time of their being chosen by our Saviour: That so putting all the Places that relate to them together, I might see what Observations they would afford me.

After I had done it with all the Care I cou'd, from those Parts of the Gospels which relate to that Matter, and from the Acts of the Apostles; I perus'd what had been writ by Dr. Cave, Monsieur le Clerc, Dr. Whitby, Bp. Lloyd, and others; but especially by Archbishop Usher, (who first gave great Light to the Sacred Chronology) and Bishop Pearson in his Annales Paulini; who has settled the Chronology of St. Paul with such Learning and Judgment, as has obliged me to follow Him in most Particulars, where I had happened to differ from him. And though on a careful Review of the Chronological Order, into which I had digested the Acts, I have generally preferr'd Bishop Pearson to Bishop Lloyd (who had the Advantage of writing after him) where they differ; yet in some Points I continue to differ from the Former. The Reason of my differing from Him, will appear in most of the Instances of any Moment, either in the Abstracts, or one of the Two last Essays, But the Point wherein I differ the most widely from him (as well as from Bishop Lloyd, Dr. Whitby, Mr. Pyle, and most of our later Commentators) is in the Time I assign to St. Paul's writing his First Epistle to Timothy. And as I had not Room to give my Reasons for differing from Bishop Pearson in the Abstracts, nor any proper Occasion to give them in either of the Essays, I will do it in a Post-script,

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script, rather than break the Thread of this Preliminary Discourse. I will there likewise give my Reasons for preferring Bishop Pearson's Chronology to Bishop Lloyd's.

I found some Hints which had slipp'd me, not only from Bishop Pearson, but from all the rest of these Authors I consulted, except Dr. Cave; who I think has little that is not very common and obvious, besides some idle legendary Stories, with which he abounds. What I met with from any of them, I carefully inserted; and in some other Instances, I found Reason from them also to alter what I had done. But I did not, on perusing them, think my own Labour entirely lost; neither They nor any Others (as far as I know) falling in with my Design. Archbp. Usher's Chronology is a Work of great Compass; as well as Learning. Bp. Pearson's only settles Paul's Chronology from his being present at the Stoning of Stephen, without regarding the History of the other Apostles previous to that Period. Monsieur le Clerc has mixed the History of the Apostles with the other Part of Ecclesiastical History. And Dr. Whitby, in the End of his Commentary, (as many others have done) has given us a short Abstract of the greater Events of the whole History of our Saviour and his Apostles, in the Order of Time; borrowed from a learned Prelate (Bishop Lloyd) highly celebrated for this Part of Learning: As the Dr. tells us, in his Preface to his Commentary.

MY Design is different from each of these. For I have only endeavour'd to give a short Abstract, in the Order of Time, of all the Scripture-History of the Apostles; and chiefly with Regard to those Parts of their History, that may shew us, what the Apostolical Work and Office was, in Distinction from other Ministers of the first Christian Church; and what were the Steps, by which they were directed by Providence to spread the Christian Religion in the World. In which, I think, the greatest Wisdom, Harmony, Beauty, and Proportion will appear. Such as will shew the new Creation every way worthy of the WORD and WISDOM, by which God not only made the Worlds, but introduced this new System of Religion into ours, I have likewise endeavour'd to represent it in a Scheme, by which, the History of the Apostles may be more easily trac'd, than in any I have yet seen. In this I have distinguished Paul's Five Apostolical Journeys, which ought to make so many different Sections of Paul's History; and is the only Way, by which the Method observ'd by St. Luke in writing that Part of it, can appear. And that St. Paul's History might yet be more easily trac'd, I have also given a short Abstract of this Abstract, that so it might appear at one View; and that the Reader might consult one or t'other, as he should find Occasion. And because the Abstract of the Abstract is capable of being represented

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in one View, I have divided that into those greater, and their lesser Periods, of which I shall say more immediately. But I could not divide it conveniently into St. Paul's Five Apostolical Journeys, without rendring the Periods somewhat confus'd; as the Periods on the other Hand would have been of little use in an Abstract consisting of several Sheets. However, either of these Defects may be easily supply'd, by turning either to the Abstract, or the Abstract of the Abstract, as there is Occasion. And that St. Paul's Five Apostolical Journeys, (on which the Order, that St. Luke writes his History in, depends) might be the more easily trac'd, I have added a Map of his Journeys and Voyages, where I hope, by the Method I have taken, the Eye will presently find them.

WHILST the Learned Authors, I have just now mentioned, and others, have made use of this Chronological Method themselves, to the great Advantage of Christianity, in several of their excellent Labours; and whilst others have done the like from the Assistance they have had from them; yet several Things perhaps have escap'd their Observation, which by a more careful Attention to this Method, might have offer'd themselves to their Notice. Whether they have or no, I must leave the World to judge; now that I have been prevail'd on to publish these Papers, by some of my learned Friends, to whom I communicated my Thoughts
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(after I had finish'd them for my own private Use) that so I might have their Opinion on Subjects, which are so nice and difficult in themselves, and on my Manner of considering them; but without any Intention of publishing them to the World.

I have been led to the Notions, that run through Them, from considering the History of the Apostles, in the Order, in which the several Transactions, that are recorded about them, happened, either under the Ministry of Jesus, or of the Spirit. I dare say the Reader, on perusing them, will find several new Interpretations given to a great many Texts; some of which have been generally thought very difficult and obscure. If the Turns, that are given them, are as judicious, as they are new, I flatter my self, it will fully answer my End; and effectually recommend the Study of the Scriptures according to this Method, to which I owe those Turns, if there be any Thing in them: Most, if not all of them, occurring to me, on my considering the Scripture in this View; tho' I have met with some few of them afterwards, on consulting the Criticks and Commentators. I say this, purely to recommend this Method of studying the Scriptures. On the other Hand, I dare say, the Rule, or Method I have propos'd for reading the Gospels and the Acts, as well as several Parts of the Epistles, will be found a very good one;

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one ; tho' I should often appear to misapply it, either for want of greater Leisure or Ability.

I believe it will be always found to be of Use, to consider in what Year the Books and Epistles of the New Testament were written ; or that any Thing happened, that is recorded in them, of which we desire to make ourselves Masters. This, I confess, has been recommended to us by the best Criticks ; who have often reminded us, that when we read any of the Sacred Authors, as well as others, we must put ourselves in the same Situation, in every Respect, that the Writer was, when he compos'd it. Though I think, scarce any of those Criticks have attended so exactly to their own Rule, as they ought ; and when they do it, it is very difficult to follow it. But what I chiefly intend, is to engage my Reader, to divide the Apostolical Times not barely into the Order of Time, but chiefly by that Means into the Period of the Ministry of Jesus, and the Ministry of the Spirit : And particularly the latter, (for it is not necessary to speak of the Subdivision of the former here) into the three great Periods, which though very remarkable in Scripture, have not been ever taken Notice of by any one, as far as I know ; at least to this Purpose. I mean the Time from the Descent of the Holy Ghost, whilst Christ was preach'd only to the Jews, either by Birth or Profelytism, in Jerusalem, Judea, and Samaria,

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Samaria; according to our Saviour's express Prediction, Acts i. 8. and at last out of Judea, as far as Antiochi, Acts xi. 19.) The Time that it was preach'd not only to the Jews, but to those who were Heathens by Nation, but had quitted the Heathenish Religion, without embracing the Jewish, called the Devout Gentiles, or Profelytes of the Gate ; and the Time, that it was preached to those Two, and to the Idolatrous Gentiles also.

THE Persons who preach'd to these different Sorts of People, the Characters and Circumstances of these People to whom they preach'd, the Obligation that they were under, the Doctrine that was preach'd to them, and the Manner and Style of Preaching, were all different ; as well as the Periods in which these Teachers preach'd. So that if I am not very much mistaken, smaller, or larger Portions of the Acts, read with a Regard to those three Periods of Time, and to the three different Sorts of Persons they concern, will often cast a great deal of Light on them : As the not regarding, or confounding these Periods, has, in my Opinion, been the Occasion of a great many gross Mistakes about them. And I cannot but think, that as it will give one of the best Clues to the finding out the true Sense and Meaning of the Gospels and Acts, to consider them with a View to these Periods ; so it will be a great Help to us in reading the Epistles,

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Epistles, to carry it always in our Eye, to which of these sorts of Persons they were written; and particularly, that St. Paul writ his Epistles to the Romans, Corinthians, Galatians, Philippians, Ephesians, Coloſſians, and Theſſalonians, chiefly with a View to the Idolatrous Gentiles; but now and then with a Regard to the Proſelyted Gentiles; that St. Peter writ to the Proſelyted Gentiles, and the other Apoſtles to the Jews: And to obſerve the References which ſome Paſſages in St. Paul's Epistles, have to the Subdiviſion of the laſt Period; which I ſhall ſpeak more fully to by and by. Theſe Obſervations, and theſe alone, will, in my Opinion, often afford us great Aſſiſtance in Scripture-Criticifm; where it is very much wanted, and where no other Obſervations will.

*THAT I may not be miſunderſtood, in what I have juſt now ſaid, of the different Obligations, the different Sorts of People preach'd to were under, and of the different Doctrine that was preach'd to them; I mean no more than this: That the Jews were under an Obligation to obſerve all the Laws of Moſes, as the Laws of their Country; That the Proſelytes of the Gate were obliged to obſerve ſome of thoſe Laws, as the Terms on which they were entitl'd to ſome Civil Privileges, when they were in Paleſtine; and that the reſt of the Gentiles were entirely free
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from all of them, &c. The Sum of the Doctrine that was preach'd in common to these three sorts of Men, was, that they could obtain Justification and Pardon, God's Favour, Acceptance, and eternal Life, only on Faith and Repentance. The different Doctrine that was preach'd to them according to these different Obligations, which they were under, was, that a Jew ought to continue a Jew, and subject to all the Laws of Moses ; that the Profelyte of the Gate, was to continue a Profelyte of the Gate, and subject only to those Laws after his Conversion, that he was subject to before ; and that the rest of the Gentiles remain'd entirely free from any of them : But, withall, that if the Jews hop'd to obtain God's Favour by observing the Law, or if the Profelytes of the Gate subjected themselves to more of the Laws of Moses, after their Conversion to Christianity, than before ; or if the other Gentiles subjected themselves to any, after their Conversion to Christianity, all these three Sorts of Men subverted their own Souls ; sought Justification by the Works of the Law, and made the Death of Christ of no Effect.

But to return. The first of these Periods is from the Tear 33, to the Tear 41. The Second is from the Tear 41, to the Tear 45. The Third is from the Tear 45, to the Tear 70, the End of the Jewish Age, or the Destruction of the Jewish State and Nation ; which took away all the Obligations the Jews were under to all the
Laws

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Laws of Moses; and that the Prolelytes of the Gate were under to some of them; and consequently destroy'd the Distinction of the three Periods: All Men being then bound on'y to Faith and Repentance, and a Subjection to the Laws of those Countries, where they liv'd.

IT will be of some Use to divide each of these three Periods into their lesser Periods; as I have done in the Abstract of the Abstract. But it will be found absolutely necessary to subdivide the third Period into three, viz. The Period, in which the Gospel was preach'd to the Idolatrous Gentiles, and that it was not known to be preach'd to them, by any of the Church of Jerusalem, (which I apprehend to be from the Year 45, to the Year 49.) The Period, in which it was known to three of the Apostles, viz. Peter, James, and John, and conceal'd from the rest of the Church of Jerusalem, (which I apprehend was from the Year 49, to the Year 58.) And the Period, in which it was known to the whole Church at Jerusalem; which I apprehend was from the Year 58, to the Year 70.

*I propose this to the Learned, with the Diffidence, that becomes a Scheme so new as this, even in this knowing Age I own too, that it is not without a great deal of Difficulty, to conceive, how so great an Event, as the Conversion of the Idolatrous Gentiles, and the Gospel that Paul and Barnabas preach'd to them, should be kept
near*

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near Four Tears, from the Knowledge of any of the Jewish Apostles; and Thirteen Tears from the rest of the Church of Jerusalem. I confess, this startled me extreamly at first; yet I think, if the following Things are consider'd, they will very much lessen, if not quite remove the Difficulty with my Reader, as they have with me.

1st. That there were at that Time no Posts, or any fix'd or stated Way of Correspondence in the World.

2dly, That there was then very little Correspondence, or Intelligence, between the Jewish Believers in distant Places. We have a strong Instance to this Purpose in the Case of Saul, who was not known so much as to be a Disciple, by the Apostles, or Church of Jerusalem, three Tears after his Conversion; nor then believed to be so, on his essaying to join himself to them, till they were certifi'd of the great Circumstances of his Conversion by Barnabas. See Acts ix. 26. and Gal. i. 18. This is altogether astonishing, considering how great a Persecuter of the Churches he had been; how much Rest they all had on his Conversion; Acts ix. 31. How remarkable the Conversion of a Man so distinguish'd for Learning, for Zeal, for the Law, as well as Fury against the Christians, must have been; what wonderful Circumstances attended it (A Voice and a Light, from Heaven; a Vision to Ananias and him, his being miraculously struck blind, and restor'd to his Sight, and filled with the Holy Ghost) Preaching and disputing with great Skill and Success in the Synagogues, at so

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So great a City as Damascus ; and afterwards in Arabia, and at Tarsus ; all of them in the Neighbourhood of Palestine. How much easier is it to conceive how the Conversion of the Idolatrous Gentiles, so much farther off Palestine as the Lesser Asia, Macedonia and Greece, might be concealed from all the Church of Jerusalem Four Years, and from the Body of it very near 13 ? Especially since,

3dly, *That there was then no Correspondence between the Churches of the Idolatrous Gentiles converted to Christianity, and the Church of Jerusalem, but by Paul ; and that he was at Jerusalem but twice between the Year 45, and the Year 58. (in which Year, (viz 58.) He communicated the Conversion of the Idolatrous Gentiles to the whole Church of Jerusalem, in such a Manner as to make them understand it) and that he made no Stay at Jerusalem one of those two Times, viz. the Fourth Time of his being there ; which was An. 54. See the Abstract.*

4thly. *That when the Church of Jerusalem heard of the Conversion of the Gentiles, yet they were thereby only like to understand the Conversion of the Profelyted, and not of the Idolatrous Gentiles. Indeed, I believe Gentiles never signify any thing but Profelyted Gentiles, from the xth to the xiiiith Chapter of the Acts. And, as I apprehend, when the Conversion of the Idolatrous Gentiles was spoken of, Acts xv. it was not understood to signify Idolatrous, but Profelyted*
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Gentiles

Gentiles only, by any of the Church of Jerusalem, besides Peter, James, and John; and continued to be so understood till the 21st of the Acts. Thus when Cornelius and his Family, Profelyted Gentiles, were converted; the Jewish Christians speak of them as Gentiles. St. Luke says, Acts xi. 1. And the Apostles and Brethren, that were in Judea heard that the GENTILES [i.e. Cornelius and his Family] had also received the Word of God. And they that were of the Circumcision contended with Peter, saying, Thou wentest unto Men UNCIRCUMCISED, or to the Gentiles. v. 2. And when they were forced to hold their Peace on the Justification that Peter gave of himself, they said, Then hath God also unto the GENTILES granted Repentance unto Life. v. 18. In all these Places, Gentiles, undoubtedly signify Devout Gentiles. There had been great Debates, in the Church of Antioch first, and in the Church of Jerusalem afterwards, about the Brethren, who from among the GENTILES were turned unto God in Antioch, Syria, and Cilicia; and a Decree about them. Acts xv. All which, as I hope, I have fully proved in the 4th Essay, related only to the Profelytes of the Gate converted to Christianity. On the other Hand, the Jewish Christians had no Notion of the calling in of the Idolatrous Gentiles. That was a Mystery hid in the Counsel of God from them, as well as from all Ages before, and reveal'd first to Paul, as I have proved, Essay 3.

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WHILST the Heads therefore, of these Jewish Christians were so full of the Case of the Proselyted Gentiles ; and whilst it so little entered into their Thoughts, that the Idolatrous Gentiles would be called to the Faith of Christ ; or that they would be called to the Faith, without being obliged to submit to any of the Laws of Moses ; it can't be very surprizing, that whatever they heard concerning the Conversion of the Gentiles, they should not understand it of the Conversion of the Idolatrous Gentiles, and the Terms on which they were received into the Fellowship of the Saints ; but should turn it all to the Proselytes of the Gate.

WE have a much higher Instance of the Apostles and first Disciples being blinded by a Prepossession, than this. For though our Saviour foretold them, in the most plain and express Words, that He must suffer many Things, and be crucified, and rise again the Third Day ; nay, tho' they once told him, that now they understood him, for that he then spake plainly, and spake no Proverb ; John xvi. 28, 29. Yet was this Saying hid from them. Mat. xx. 17. Luke xviii. 31—35. And that not only before, but after these Things happened. So that after He was said to be risen, by some of their own Company, yet by Reason of their pre-conceiv'd Opinion about a Temporal Kingdom, they lost all Hopes concerning Him ; and

only trusted, that this had been He, that should have redeemed Israel.

We have yet another Instance of a stronger and more surprizing Prepossession in the History of the Acts; and in a Case in Point too. For tho' the Prophets speak of the Calling in of the Gentiles by the Messiah; tho' Christ had not only hinted it in his Parables to the People, (particularly in the Parable of the Wedding Supper, Luke xiv. 16,—25.) but spoke plainly of it to his Disciples; and had given his Apostles Commission to go and teach all Nations, and to preach the Gospel to every Creature; and had told them, that they should be his Witnesses, after the Holy Ghost was come upon them, in Jerusalem, Judea, and Samaria, and even to the uttermost Parts of the Earth; Tho' the Holy Ghost was fallen on them, to give them great Degrees of all necessary Knowledge; nay, tho' Peter quoted the Prophecy of Joel, That God would pour out his Spirit upon all Flesh; yet their Duty to preach to the Devout Gentiles (the People the best dispos'd of any to receive the Gospel) in Order to convert them, was so entirely hid from them, that none of them attempted it, till about Eight Years after our Saviour's Ascension. Nor could Peter then scarce be brought to it by a Vision from God to that Purpose; he still saying, Not so, Lord! And tho' at last Peter went to Cornelius on his Vision, and on finding Messengers
come

come from Cornelius, and on a farther Direction from the Spirit, to go with them ; and on finding that Cornelius had had a Vision which corresponded with his ; and preaches to them ; and on the Holy Ghost's falling on them, baptizes them ; yet is he question'd about all this by the Jewish Believers with great Severity : And scarcely can he justify himself, by reciting this whole Matter in Order to them. And after he had justified himself, and it was a Case settled in the Church, that the Devout Gentiles might be receiv'd, on believing the Gospel ; we see, how fierce a Contention broke out upon it first at Antioch in Syria, and afterwards at Jerusalem, Acts xv. 1. 4.

Nor did any of the Apostles, even tho' they saw this Case so fully settled, attempt thereupon to preach to the Idolatrous Gentiles, till about four Tears after the Conversion of Cornelius, (as the Men of Cyprus and Cyrene did to other Profelytes of the Gate soon after the Conversion of Cornelius was known, Acts xi. 19, 20) and then only Paul and Barnabas ; and they not without a special Revelation and Commission given to Saul for that Purpose ; which Saul also receives with Reluctance : Nor does he even then obey it, till Sergius Paulus first, and the Idolatrous Gentiles at Antioch in Pisidia afterwards desire these two Apostles to preach to them : No more than Peter did to Cornelius, 'till he not only sent Messengers for Peter, but in Person

desired Peter, (and by the Direction of an Angel) to preach to him. Thus tho' the Holy Ghost revealed all Truth to the Apostles, that was proper and necessary for them, on his first Descent; yet this Mystery of calling the Gentiles was still conceal'd from them a great while; either they, or the rest of the Jewish Church, or the Jewish Nation, or all of them, not being as yet able to bear it. I hope I may be pardoned, if I make a Digression here, in Order to account for so surprizing an Appearance, as the late Discovery of this Mystery carries with it. Especially since it will be of Use in the following Essays.

THAT the Apostles themselves were not able to bear the Discovery of this Mystery sooner, appears very plainly from what I have just now observed of the Conduct of Peter, Paul, and Barnabas; even on the late Revelation which God made of this Mystery to them.

HOW little the Jewish Christians could bear the Reception of the Devout Gentiles into the Church, appears likewise from what, I have but just observed, happened at Antioch and Jerusalem.

AND the Malice and Envy of the Jewish Nation at the Reception of the Gentiles, our Saviour describes in the Person of the Elder Brother, in the beautiful Parable of the Prodigal Son. Luke xv. 25—31. And St. Luke takes Notice accordingly of the Envy they were filled

filled with at Antioch in Pisidia, on finding the Gospel was going to be preach'd to the Gentiles; and that the Gentiles were disposed to receive it. Acts xiii. 45. And we have like Instances of their Envy, Acts xiv. 2,—19. Paul complains, That the Galatians were made his Enemies by the Jewish Teachers, because he told them the Truth: Gal. iv. 16. That is, That they must not submit themselves to any of the Laws of Moses, or, that if they were circumcis'd, Christ could profit them Nothing, ch. v. v. 2. And he gives it as the Character of the Jews, and, as I suppose, of some who had believed, (or of some, who as St. John says, went out from among them. 1 John ii. 19.) That they forbid them to speak to the Gentiles, that they may be saved, 1 Thess. ii. 16.

S O that God in his Providence saw fit to let the Gospel be well received by the Jews settled among them, before it was to be offered to the Gentiles; lest that should still have created fresh Prejudices in the Minds of the Jews against it; and have obstructed (at least among them) the Reception and Furtherance of the Gospel; if it had not occasioned the Apostacy of some of them from it. God ordered Things therefore so, that the Gospel should not be preach'd to the Profelyted Gentiles, 'till the great Conversions among the Jews were over: Nor to the Idolatrous Gentiles, till the Jews at Jerusalem

would not receive the Testimony of Paul (or of the Apostles) about Christ: Acts xxii. 18. And were found every where as ready to reject it, and even with the same Disdain and Blasphemy, as they did at Antioch in Pisidia. Acts xiii. 45. And then indeed, when there was but a small Remnant of them left, that was to be sav'd, and that the rest were very near filling up the Measure of their Iniquity, and becoming ripe for a total Destruction, this Offer was made to the whole Body of the Gentiles; that so God might yet try the last and the roughest Method with the Jews, and provoke them to receive the Gospel, if it were but from Emulation and Jealousy; as St. Paul's Manner of speaking to them imports, Acts xiii. 46. and xxviii. 28. and as he expressly asserts in the ixth and xith Chapters of his Epistle to the Romans, This was the natural Tendency of so wise and gracious a Conduct towards this Nation; tho' through their wicked Temper, it had a quite contrary Effect; and made them mad with Rage against the Gospel. All which was agreeable to Moses's Prediction, Deut. xxxii. 21. quoted by St. Paul, Rom. x. 19. I will provoke you [Jews] to Jealousy by them that are no People; I will provoke them to Anger by a foolish Nation. And as this was agreeable to these Predictions, so was it likewise highly suitable to those Perfections, which the Almighty always claim'd the Praise of from this People: That the Lord is a God
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gracious and merciful, slow to Anger, and of great Loving-kindness, repenting him of the Evil, and waiting to be gracious to the Children of Men. Nor was it less agreeable to the amazing Methods of Patience, and Tenderness, which he had taken all along with them, in Order to reclaim them; still trying the gentler Means first: Till they rejecting him, after all, justified his rejecting them for a Season.

All which was done for our Instruction and Caution; on whom the Ends of the World are come. And we shall be very wanting to ourselves, if we don't, from the whole Story of that People, draw the Moral, that is so evidently and beautifully held out in it, for the Instruction and Reformation of Mankind. And which, in short, is this useful and necessary Lesson; that no Ritual Performances, Promises, or external Privileges, will intitle any Nation or Person to the Divine Protection and Favour, without National or Personal Vertue and Religion. This is the Moral that St. Paul evidently draws from several remarkable Occurrences in the Jewish History, 1 Cor. x. 1,—15. and which may be as justly inferr'd from all the rest. Which if a Divine of a very sower Wit, in the last Age, had but attended to; it would sure have prevented a very petulant Passage, which we find in one of his Sermons. "That God chose this perverse People,"

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*“ ple, as Socrates did his Wife Xantippe, only
“ to exercise his Patience.”*

*But to return from this Digression. What-
ever Difficulty there may be, after all that I
have said, in conceiving how the Conversion
of the Idolatrous Gentiles, and the Terms, on
which they were received into the Fellowship
of Christ, was kept secret for Thirteen Years
from the Church at Jerusalem; yet perhaps
there will be much greater in supposing it made
known to them immediately, or at the third
Time of Paul's being at Jerusalem, An. 49.
As may appear from the 4th Essay.*

*Besides, St. Paul expressly tells us, that He
communicated the Gospel, which he preach'd
to the Gentiles, to Peter, James, and John,
14 Years after his Conversion, Gal. ii. 1. that
is, An. 49. And we know, that he first
preach'd this Gospel An. 45. See the Abstract.
So that we are certain, it was not known to
the three chief Apostles, till about four Years
after it was preach'd. Now it will not be
much more difficult to conceive, how it might
be kept secret from the whole Church thirteen
Years; than from these three Apostles for
about four, whose Thoughts were taken up a-
bout propagating the Gospel in the World.*

*Farther, St. Paul tells us in the same Place
that he then communicated this Gospel to the
three Apostles only privately; left by any
Means*

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Means he had run, or should run in vain. It is therefore imply'd, that he communicated it thus privately to them, that he might keep it a Secret from all the rest of the Church of Jerusalem; especially since if it had been communicated to others, it might have come to the Knowledge of those false Brethren, who wanted to spy out this [full] Liberty, that they [the Heathen Converts] had in Christ. See Essay the 4th.

IT is therefore plain, that the Gospel which was preach'd to the Idolatrous Gentiles, and consequently the Conversion of them, was design'd to be kept secret for some longer Time. And who shall say for how much longer a Time that was? Or that it might not be for nine Years longer? Especially since St. Luke seems to mention that, as the Time, when Paul communicated this News to James, ALL the ELDERS BEING PRESENT. ACTS xxi. 18,—21. See Essay the 3d. p. 29, 33. and 4th. p. 48, 50.

AND if God saw fit, either for these Reasons, which I have mentioned; or for others, to conceal this Matter from the Jewish Church at Jerusalem; and that those Methods, which I have suppos'd to be the Means of it, were not sufficient; other Methods could never be wanting to his infinite Wisdom and Power. He, that considers, how God preserv'd Canaan from being invaded by it's Neighbours for so

so many Ages, when all the Males were to go up thrice a Year to Jerusalem; the double Portion of Manna that fell on a Friday in the Wilderness; and the double Produce of every Sixth Year in the promis'd Land; He, I say, that duly considers these Things, will not find much Difficulty, in conceiving how this great Event might be kept from all the Jewish Apostles about four Years, and from all the Church of Jerusalem, except three of the Apostles, for about 13. Or if these Reflections should not reconcile his Mind entirely to this Notion, let him but carefully consider the Phenomenon that follows, and I dare say it will. That tho' while the Jews were a free and powerful Government, they were prone to Idolatry, and to marrying strange Wives; yet that now they have been dispers'd all over the World for above 1600 Years, without any Form of Government; they alone of all the other Nations in the World that were their Cotemporaries, continue still an unmixt and separate People; and at the same Time remain free from Idolatry, and very tenacious of all their Religious Rites: When the very Accounts of the Rites of the Greeks and Romans, those powerful Nations, scarce continue to our Time.

HOWEVER, if this does not satisfy, and other Exceptions to this Answer, or other Objections to this Scheme, shall occur to the Learned, on considering it; I shall hold my self obliged

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ged to any one, that in Words of Truth and Soberness, will set me right ; and will give them my publick Acknowledgments for it. For I have Nothing in View but Truth, which next to Vertue, is the noblest Possession of Mankind.

I will add, before I conclude my Preface, that I give these four Essays, but as Specimens of the Usefulness of this Way of reading the Scriptures : Tho' they will take in what is most remarkable in the History, that St. Luke gives us of the Apostles : Which is the Reason of my giving these four, rather than any others : Several Things seeming to unfold themselves to me, by this Means, which perhaps. I may some Time or other publish ; if the World think these of any Value.

*I will also add, that as I have only attempted to state the Periods of the Ministry of Jesus, and of the Spirit ; I could wish with all my Heart, that some able Pen would state the several Periods previous to that of Jesus. As the Period of Innocence ; the Period after the Fall to the Flood ; after the Flood to the calling of Abraham ; from thence to the Death of Joseph ; from thence to the sending of Moses ; from thence to the giving of the Law ; from thence to the Death of Moses ; from thence to the Death of Joshua ; from thence to the last of the Judges ; from thence to the Division of the Kingdom, and the last of the
Kings ;*

Kings; from thence during the Captivity; from the Restoration to the finishing the 2d Temple; from thence to the reviving of Prophecy, about the Birth of John Baptist; from thence to his Ministry, and from his Ministry to the Ministry of Jesus. Light broke still more into the World in most of these Periods. And I am satisfied the true Way to get a thorough Understanding of the Scriptures, would be, to make Oneself Master of each of these Periods, as they are describ'd and distinguish'd in the Bible; and as they stand in Order of Time. The former of these preparing always for the latter: And the latter still referring to the former. So that we must critically understand each of these, before we can have the whole Compass of that Knowledge, which the Bible is design'd to give us. I am sensible this is a Work, that will require a great deal of Time, Care, and Ability; but the very Outlines of such a Design would be of great Use and Service.

IN the mean Time, I shall be heartily glad, if these Attempts of mine should provoke others to study the New Testament in this Way, and in all others, that may give such Light to the obscure Parts of it, as is necessary to satisfy the strict Enquirers, who are the best Friends of Religion; that may remove the Objections brought against it, by those, who doubt of the Truth of it, or are fully bent avowedly to oppose it; and that may, at the same

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same Time, rescue it from the absurd and superstitious Glosses of those more dangerous Enemies, who to make it serve their own private Purposes, pretend to draw Doctrines from it, that are inconsistent with the Principles on which all Religion is built, and entirely destroy them.

P O S T-

POSTSCRIPT:

SINCE I finished this Preface, the Abstracts, and Essays; Lewis Capell's Historia Apostolica Illustrata, a Book that is pretty scarce, was put into my Hands by one of my Learned Friends; where the Acts of the Apostles are justly and beautifully set forth. But Capell is very often mistaken in Points of Chronology, and did not observe the three Periods of the Acts, nor several of their Subdivisions. I am apt to think, that Bishop Pearson was greatly indebted to this Tract, for what he has left us in his Annales Paulini. Tho' I think the Bishop has corrected a great many Mistakes Capell had made in St. Paul's Chronology. I mention this, in Hopes that some or other, who has Leisure, will write the History of the Apostles on Capell's Plan, rectifying the Chronology, (and so much of the History of the Apostles as depends upon it) by Bishop Pearson's, (which is generally right) and if they think fit, the whole of it by these Periods, together with a short Account of the Design and Subject Matter of the Epistles; and then I think we should have the Apostolick Story truly told, and well put together, to the great Advancement of Christian Knowledge, and the Entertainment of the Curious.

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HAVING promis'd to give my Reasons in the Postscript for differing from Bishop Pearson, (as well as Bishop Lloyd, Dr. Whitby, Mr. Pyle, and others) about the Time of Paul's writing his first Epistle to Timothy ; I will now give them as shortly as I can. St. Paul's saying to Timothy, As I besought thee to abide still at Ephesus when I went into Macedonia, [so I did it] that thou mightest charge some, that they teach no other Doctrine, 1 Tim. i. 3. plainly shews ; that he refers to a Request lately made to Timothy, and that it was made at a Time, when he went from Ephesus to Macedonia. This makes it necessary to refer the Time of this Request, either to the Time mentioned, Acts xx.1. or to the Time when he went to Colosse, (according to what he writes to Philemon from Rome in his first Imprisonment there, desiring him to prepare a Lodging for him at Colosse, Philem. v. 22.) and from thence to Philippi, a City of Macedonia, (according to what he writes to them in his first Imprisonment at Rome, Phil. i. 23,—26. and ii. 24.) See the Abstract. For these two are the only Times, when Paul went from Ephesus to Macedonia. The first of these is the Beginning of An. 58. (Bishop Pearson says the latter End of 57.) The second is An. 65. And there I have the Happiness to agree with that learned Prelate. The Question is, Which of these two Times it was, that

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Paul

Paul writ this Epistle ? And I think it must necessarily be the first, from what occurs 1 Tim. iv. 11, 12. These Things command and teach. Let no Man DESPISE THY YOUTH. Now was there any Occasion for this Apostolical Precept, if this Epistle was writ in 65 ? Paul would have Timothy go forth with him, Acts xvi. 3. An. 50. It is most likely he became his Fellow-Labourer immediately, and it is plain he became his Fellow-Labourer at Thessalonica the next Year, from his joyning Timothy with himself and Silas, in his Epistles to that Church; and from his expressly calling him his Fellow-Labourer. 1 Thes. iii. 2. Now We can't well suppose Timothy to be under 20, when Paul would have him go forth with him. If he was 20 Years of Age in the Year 50, he must be 35 Years of Age in the Year 65. Was there any Danger of his being despis'd then on Account of his Youth ? Thirty is suppos'd to be a Man's ripe Age. It was the Year, in which Men might become Priests under the Law. About that Age, John began his Ministry, and Jesus His. Could there be any Occasion then for fortifying Timothy's Authority with this Injunction, if he was 35 Years of Age when this Epistle was writ ? It would be very odd to suppose it.

And what strengthens this Proof very much, is, that we find the same Precept given to the Corinthians. Now if Timotheus come——

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let no Man despise him [viz. on Account of his Youth] 1 Cor. xvi. 10. This Epistle was writ An. 57. as Bishop Pearson agrees, when Timothy must have been some Tears under 30, on the Supposition, that he was 20 Tears of Age, An. 50; and therefore wanted this Apostolical Recommendation. It is therefore highly probable from this Text, that the 1st Epistle to Timothy was not writ at a great Distance of Time from the 1st Epistle to the Corinthians.

I therefore conclude that this Epistle must have been writ soon after the first Journey from Ephesus to Macedonia, mentioned Acts xx. 1, about the Year 58. And I therefore take St. Paul's History, as far as it relates to this Matter, to be this. Whilst he stays at Ephesus, Acts xix. Demetrius raises such a Riot against him, that his Friends would not suffer him to go into the Theatre, v. 31. nor stay in Asia. Acts xx. 1. But before he goes from Ephesus, Timothy returns thither to him from Corinth, (whither he had sent him, as well as to Macedonia, and other Parts of Achaia) to forward the Collections. (Acts xix. 21, 22. 1 Cor. iv. 17.) according to Paul's Expectations express'd 1 Cor, xvi. 11. Conduct him [Timothy] forth in Peace, that he may come unto me [at Ephesus, whence this Epistle was writ] for I look for him. Now perhaps Paul found, that some that were at Ephesus, not being able to endure that Fight of Afflictions which beset him and them there, where
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they

they were well nigh being flung to fight with wild Beasts, swerv'd from the Truth. Perhaps Alexander, whom the unbelieving Jews drew out of the Multitude, and put forward in the Theatre, Acts xix. 23. might be one of them. Perhaps too, this was the Alexander, who soon growing worse, and (putting away Faith and a good Conscience) was presently after delivered by St. Paul to Satan, that he might learn not to blaspheme. 1 Tim. i. 20. But whether Alexander was one of these, or no; yet it seems to have been some Jewish Christians, who, seeing the Fury of their own Nation against those who believed, and the Danger they were thereby expos'd to among the Gentiles, began from thence to swerve from the Charity they ow'd to the Gentile Believers, out of a pure Heart and a good Conscience, and Faith unfeigned; and to turn aside unto vain Jangling about Jewish Fables and Traditions, and endless Genealogies; desiring to be again Teachers of the Law: In order to curry Favour with the Unbelieving Jews. St. Paul seeing this Danger arising at Ephesus, desires Timothy, (who was now return'd to him there from Corinth, as I just now said) to abide still there (when he left it, to go into Macedonia and Greece) to the intent, that he might charge some of these, who began to swerve from this Spirit and Doctrine of the Gospel, to the Notions and Temper of the Law, that they should teach no other Doctrine, than what He had taught,

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taught. 1 Tim. i,—8. *Soon after Paul had left Ephesus (having left it so much on a sudden, that he had not Time to leave Timothy full Instructions, by reason of the Fury that there was there against him) and ruminating whilst he was going through Asia, or as soon as he got to Troas (in his Way to Macedonia and Greece, Acts xx. 1,—4) on the State of the Ephesians, he thought it proper to write to Timothy; hoping to see him soon: 1 Tim. iii. 14. Or if he should not, that he might know how he ought to behave himself in the House of God, v. 15. where such corrupt Doctrines were creeping in. For the whole Epistle is writ to him, to direct him how to oppose the Doctrines of these Jewish Believers. Perhaps Paul writes at this Time to Timothy, the rather, because finding this Alexander gone so far back into his Jewish Notions, as to blaspheme or reproach the Gospel of Christ, he had delivered him to Satan, (whilst he was on the Way from Ephesus to Troas, or as soon as he came to Troas) of which it was necessary to acquaint Timothy, and the Ephesians by him: 1 Tim. i: 20. From Troas he goes to Macedonia, and from Macedonia to Greece: Whilst Paul was in Greece, and just before he went to Corinth, Timothy seems to have come to him, in order to accompany him in his intended Journey to Jerusalem, and to be joined with him as one of the Corinthian Messengers, to carry their Contributions. (See the Ab-*

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ſtraët, Philippi 2. An. 58.) *This was neceſſary for Timothy to do, becauſe Paul deſign'd to have gone directly from Corinth to Syria, in his Way to Jeruſalem. Acts xx. 2, 3. For which Reaſon, it is more than probable, that all the Meſſengers of the Churches came with him to Corinth, as he expected they would; 2 Cor. ix. 4. and as it fully appears one of them actually did; (For Paul ſends the Salutations of Soſipater [Sopater] to the Romans, in his Epiſtle to that Church from Corinth. Rom. xvi. 21.) and as it is probable, the reſt of them did alſo. And that Timothy was with Paul at Corinth, we learn from the ſame Epiſtle, Rom. xvi. 21. Paul writes to the Corinthians in his own Name, and Timothy's, juſt before he goes to them. Paul ſends Titus, Luke, and another Brother, with this Letter from Greece, and ſoon follows (with Timothy) according to his repeated Intention and Promise. 2 Cor. i. 16. and xiii. 1. I think Paul went directly from Greece to Corinth, and not firſt from Greece, and then to Philippi, and thence to Corinth, as Dr. Lightfoot ſuppoſes. For ſince Paul intended to go to Corinth, it would be very odd to ſuppoſe, as that very learned Man does, that he did not go thither, when he was in Greece, juſt in its Neighbourhood; but that he went back from Greece to Philippi, and then ſailed from Philippi to Corinth, and ſo from Corinth to Troas; and that in all this Voyage from Philippi to Corinth, (where too he muſt have had Time to receive the*

Collections,

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Collections, and write his Epistle to the Romans) and from Corinth to Troas, he should take up but five Days : Which is all the Time that the Acts allow for it. Acts xx. 6. And that which demonstrates Dr. Lightfoot's Mistake here, and shews that Paul did not sail from Philippi to Corinth, is, that Timothy was with him at Corinth, when he writes to the Romans from thence ; as we learn from that Epistle : Since he sends Timothy's Salutation to the Romans, Rom. xvi. 21. Whereas Timothy did not accompany him in Lightfoot's five Days supposed Voyage from Philippi, but went with the rest before Paul to Troas. Acts xx. 4, 5. But tho' Paul's first Intention was to have sailed from Corinth to Syria, in his Way to Jerusalem, which was the Reason of Timothy's and Sopater's coming to him to Greece (with the rest of the Messengers) yet on finding that the Jews laid wait for him, he went round by Greece and Macedonia, and so to Philippi, and staid there during the Days of Unleavened Bread. From thence he and Luke go to Troas. Acts xx. 4, 5. Where the Messengers went a little before, and staid for him. From Troas he goes to Assos on Foot, thence sails to Samos, (having hired a Ship) goes to Trogyllium, and thence to Miletus in Asia. And hastening to get to Jerusalem at the Feast, does not go to Ephesus ; but sends for the Elders of that Church to meet him at Miletus : Finding it, I suppose, very necessary, from the Account that Timothy brought him to Greece, to charge

them solemnly, that, like Pastors after God's own Heart, they should feed the Church of God with sound Knowledge, such as he had taught them (who had kept Nothing that was profitable from them, v. 20. but had declared to them the whole Counsel of God, v. 27.) without swerving or turning aside from it to vain Jangling, fruitless Genealogies, profane Fables, idle Traditions, bodily Exercise, and corrupt Doctrine. Such Danger was there then, and such did he foresee, coming to this Church. v. 29.

THUS I think St. Paul's Story lies well together, and agrees with the Design, and with some Passages of his first Epistle to Timothy.

BISHOP Pearson's only Objection is, that Paul had sent Timothy with Erastus to Macedonia. Acts xix. 21. And that therefore Timothy could not be with him, or be desired by him then to abide at Ephesus. But what should hinder us from supposing, that Timothy, after he had been sent with Erastus to Macedonia, and to Achaia, by Paul, return'd to Paul at Ephesus, before Paul left that Place: As we find Paul expected he would. 1 Cor. xvi. 11. And the Bishop gives us no Argument for fixing 65 for the Time of Writing this Epistle, but only because that from this Objection, he thinks Paul could not write it in (58 or) 57.

Dr. Whitby indeed says, in his Preface to the First Epistle to Timothy, that Timothy went with Paul from Macedonia to Achaia and Corinth : And that therefore he could not be left at Ephesus. That Timothy was with Paul at Corinth, is certain, as I have just now prov'd : But that he went with Paul thither from Ephesus, through Macedonia and Achaia, the Doctor offers Nothing to prove. Nor do I apprehend there is any thing that can shew, that he accompanied Paul in that Journey. Why might not Timothy, after he was left at Ephesus for two or three Months, cross the Aegean Sea (a short Cut) to Greece, to join Paul, in order to accompany him in his Journey to Jerusalem, whether he was to go with him, and to join with him in receiving the Corinthian Contributions ? Especially when Paul's Design was to sail from Corinth to some Port of Palestine, or near it ; in his Way to Jerusalem. This makes the whole Story lye smooth, and will reconcile it to that Passage in the Epistle, on which I think there is so much Stress to be laid ; and to which Bishop Pearson's Bishop Lloyd's, Dr. Whitby's, and Mr. Pyle's Hypothesis of this Epistle being writ in 65, can never be made to agree.

I am likewise of Opinion, that the whole Strain of this Epistle exactly suits the State of Things in 58 : Whereas it don't seem to suit the State of Things

Things in 65. For this Epistle seems to have been writ, to advise Timothy, how to behave against Errors and Corruptions, that were then just creeping into the Church; rather than against those that were become inveterate: Which he foretells would arise soon after his leaving them, Acts xx. 29, 30. in a Speech he makes to them some short Time (as I apprehend) after his writing his 1st Epistle to Timothy. These more bold and pernicious Doctrines seem rather to have got Footing, when he writ his 2d Epistle to Timothy, An. 67: (See 2 Tim. i. 15. and ii. 17,—26. and iii. 6,—10.) And from which this Church had recover'd, when St. John writ his Revelation; an. 96: As it should seem from Revel. ii. 2, 3.

Having also promis'd in the Preface, that I would give my Reasons in the Postscript for preferring Bishop Pearson's Chronology to Bishop Lloyd's, in the Points where they differ; I will now likewise discharge my self of that Engagement.

I think Bishop Lloyd has made two Mistakes, which have set great Part of his Chronology wrong. The one is, his supposing Paul to be wrapt up into the Third Heavens when he was stoned at Lystra, An. 46: For which he has not any Foundation that I know of, but Imagination; and against which, I think I have given some Reasons in the 3d Essay: Having there endeavour'd to prove, that he was wrapt up into the
Third

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Third Heaven about Three Tears before: Viz. when he fell into a Trance in the Temple, An. 43. Acts ii. 30. and xxii. 17,—22. And the Bishop (upon this Imagination, and upon St. Paul's telling the Corinthians, 2 Cor. xii. 1, 2. That he was wrapt up into the Third Heavens above 14 Years ago) fixes the Tear 60 for the Time of his writing that Epistle; against all other Appearances, and (I believe) all former Opinions. The other Mistake of Bishop Lloyd's is, as I apprehend, that the 14 Tears, which St. Paul speaks of, Gal. ii. 1. the Bishop begins from the first Time of Paul's being at Jerusalem, An. 38. and which Paul mentions, Gal. i. 18: Instead of beginning it from Paul's Conversion: An. 35. Which is the only Epoch of his own Story, that he fixes in that Epistle: As is very justly observed by Bishop Pearson; and as appears very plainly both by the Scope of the Apostle there, and particularly, by v. 11,—19. These Two Things are what has made Bishop Lloyd's Chronology differ from Bishop Pearson's, not only in these two Points, but in several others, which depend upon them. And, as I apprehend Bishop Lloyd to be mistaken in both these, I can't but in the main rather agree with Bishop Pearson in his Chronology, than with Bishop Lloyd, in his.

And tho' Dr. Whitby, in his Preface to his first Volume says, That his Commentary no where differs from this Chronology of Bishop Lloyd's, (which he annexes to that Commentary) yet the Doctor

Doctor seems to have said this from an uncertain Memory, without duly comparing them, when he said it. For the Doctor differs from Bishop Lloyd in one of those two mistaken Points, as may be seen in his Notes on Gal. ii. 1. and in most of those Points of Bishop Lloyd's Chronology, that depend on either of them; and generally agrees with Bishop Pearson in them: Or at least differs from him very little: As may be seen in the following Instances.

Facts.	Their Dates according to		
	Bp. Lloyd.	Bp. Pearson.	Dr. Whisby.
The Time of holding the Councils at Jerusalem.	52	49	49. See his Note on Gal. ii. 1.
Paul writes his Epistle to the Thessalonians.	54	52	51. or 52 Preface to his Epistle.
Writes his 1st Epistle to the Corinthians.	60	57	55. or 57 Preface to that Epistle.
Writes his 2d Epistle to them.	60	57	A Year after the 1st. i. e. 58. Pref. to that Ep.
Writes his Epistle to the Romans.	60	57	57. Preface to that Epistle.
Writes his Epistle to the Hebrews.	65	63	63. Pref. to that Epist. vers. Fin.
Writes his 1st Epistle to Timothy.	65	65	65. Preface to that Epistle.

P O S T S C R I P T. xlv

I make these Remarks to shew, how much Bishop Lloyd seems to be mistaken in most of those Points of his Chronology where he differs from Bishop Pearson ; since Dr. Whitby, who annexes Bishop Lloyd's Chronology to his Book, being dispos'd to think very favourably of it, and imagining that he no where differs from it, scarce ever agrees with it ; or differs from that of Bishop Pearson, where these two late learned Prelates differ from one another.

ON perusing these Sheets, after their being kept a Year in the Press, (from several Accidents that are not worth the Reader's Notice) I find some Quotations imperfect, some few Repetitions, and a great many Errors that are not the Author's. All this has been in a great Measure owing to the Author's being under too many Engagements, and in too much Motion whilst these Papers were composing and Printing. The greater Mistakes the Reader will find in the Errata ; the lesser he will easily correct, and I hope, forgive.

*And yet I heartily wish, that considering the nice and intricate Nature of the Matter ; the great Number and Difficulty of several of the Texts, that have fallen in my Way ; the little Assistance I have met with from others, and the little Time I have had to examine them my self ; I wish I say, considering all this, that the Reader may not find a great many worse Mistakes in the Thoughts of the Author, than in the Press. They
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are but *Essays* : And I hope the Reader will consider them as such ; and make the Allowance, which the Title claims. However, as I hope they may be of more Use, while Christianity seems to be under a much stricter Examination of Friends and Enemies, than I could possibly foresee, when these Thoughts presented themselves first to me ; so I am the more willing to publish them now, (unfinisbed as they are) on that Account. If some Things in them should be thought meer Reveries, they may be rejected without doing any Harm to my main Design. The far greater Part will, I imagine, bear the Test : Especially of the first and second Essay. The Commonness of the Gifts of the Spirit in the Apostolical Times, treated of in the first, and on which I think a great deal depends, I have always thought much the better of ; because I received the first Hints of it, a great many Tears ago, in Conversation with One, whom, all that had then the Happiness of his intimate Acquaintance, thought, and whom all the World now allow, the greatest Critick, Lawyer, and Divine of the Age : And who possesses each of these Parts of Learning, with many more, and a Knowledge of the World, as well as the high Esteem and Love of Mankind ; in a Degree, in which very few have ever possessed any one of them. A Person of this Character will be sufficiently known without those Distinctions of Name, Title, or Office, by which others must be pointed out. And tho' the World are apt to think these last the highest Distinctions that can be attain'd ;

attain'd ; yet must they in Reality be ever lost in the former, which are of a far higher Nature in themselves, and the only true Foundation of any thing that is valuable in the other. How little soever my Readers may go along with me in other Sentiments, yet I dare say, I shall not have a single one, that will have the least Hesitation whom I here mean ; or the least Doubt, whether what I have said of him, (how peculiar soever) justly belongs to Him.

The Revise of this last Sheet of the Preface being brought me, after I had just had the Pleasure of Reading Dean Sherlock's Six Discourses on 2 Pet. 1. 19. I knew not how to send it back, without adding a Word on that Occasion. The Reverend Dean being sensible of the Strength of the Objections, against all the considerable Expositions, which have been given of this Text, and which he has represented in their full Force ; and being also aware of the ill Use, that has been lately made of the Text by a very acute and sagacious Adversary of the Christian Religion, and to which the Words may seem liable, till a right Exposition of them is hit on ; has given a Turn to the Text, that at first Sight appears extremely beautiful, that is, I believe, entirely new ; and, that it must be own'd, will prevent the Abuse, which has been lately made of it. I acknowledge too, that the Turn which the Dean has given to it, may suit with one of the Designs of St. Peter's Second Epistle very well,
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and several Passages in them. These are the Advantages which his Interpretation has: All which he has wrought up in a manner so suitably to his own Great Genius and Abilities; as hardly leaves one Room or Inclination to differ from Him, till one closely considers the Text it self, and its immediate Context; which I think the Dean has entirely neglected. I have not Time to enter into a full Discussion of this Matter. I will therefore only suggest some Thoughts by Way of Queries (to the Dean, or to those, who have heard or perus'd his Discourses with so much Care, as to have made themselves Masters of them) which hinder me from falling in with his Sense of this Place of Scripture.

Query I. Is not the immediate Context from the 12th Verse to the 16th, a profess'd Design of the Apostle, to bring to the Remembrance of those, to whom he writes, the Sum of what they had been taught: Or of all Things pertaining to Life and Godliness, v. 3. Whereby they might be made Partakers of the Divine Nature; v. 4. and encrease in it, v. 5, 6, 7. To which they ought to give Diligence, to the End that they might abound in all the Fruits of the Knowledge of the Christian Doctrine, and persevere therein unto the End; and so have an abundant Entrance minister'd unto them into the everlasting Kingdom of Christ, v. 8, 9, 10, 11. And

is not this more likely to introduce a Summary of those Things which they had been taught: Or, of the Apostolical Doctrine, and the great Evidence that was given to the Truth of that Doctrine by Glory and Vertue, v. 3. in order to stir them up to keep them in Remembrance; than to introduce a Prediction of a particular future Event? As the Dean all along supposes.

Query II. *How can St. Peter be suppos'd to write, v. 18, 19. to confirm them in the Belief of a future Event, in which they were so shaken from the Delay, as to make their Hearts grow sick, and to be fill'd with Fears and Suspicions, lest they had believed in vain, and by which they were at last led away from their Stedfastness, even to deny the Lord that bought them; as the Dean supposes: (See his Discourses p. 17, 18.) When in the 12, 13, 14, and 15. Verses which immediately preceed the Text, and manifestly introduce it, St. Peter says, He will always put them IN REMEMBRANCE, and stir them up by PUTTING THEM IN REMEMBRANCE, that so they may KEEP THEM IN REMEMBRANCE after his Decease. Keep in Remembrance what? Things doubtful, that they once believ'd, but now disbeliev'd; and disbeliev'd so far as to fling off Christianity, because they disbeliev'd them? Does any one write to Persons to keep such Things in Remembrance? Language sure will not bear it. But when Men are writ to,*
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1 POSTSCRIPT.

be put in Remembrance, (or to keep in Remembrance,) *it is of such Things as are known and believ'd: As St. Peter himself says more expressly, v 12. Wherefore I will not be negligent to put you always in Remembrance of these Things, THOUGH YE KNOW THEM, AND ARE ESTABLISH'D IN THE PRESENT TRUTH.*

Query III. *Why may not the Power and Coming of our Lord Jesus Christ, v. 16. signify that POWER, with which Peter, James and John saw, the Kingdom of God COME, or the Son of Man COMING in his KINGDOM at the Transfiguration; according to our Saviour's express Prediction, Mark ix. 1 and Ma. xvi. 28. For that that Prediction relates to the Transfiguration, where they saw him invested with such Honour, Glory and Majesty, as was a Glimpse of that future Honour, Glory and Majesty, with which He is to come to Judgment, seems very plain; because all the Evangelists who give the Account of the Transfiguration, introduce it with that Prediction, Matth. xvi. 28. Mark ix. 1. and xvii. 1. Luke ix. 27, 28. And does not the Manner of St. Peter's Expression naturally lead us to this Interpretation? When he says, For we have not followed cunningly devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ, [viz. at his Transfiguration] but were [then] Eye Witnesses of his Majesty. As if he had said, "We told you no idle Tale, cunningly devised"*

"vised by our selves, but a real and certain
 "Fact, of which we were Eye and Ear Wit-
 "nesses, when we gave you the Account of
 "Christ's Transfiguration on the Mount. (the
 greatest Attestation Jesus receiv'd whilst he was
 in his State of Humiliation) Tho' we, who saw
 and heard this Attestation, have receiv'd a
 Word of Prophecy, since his being exalted to the
 Right-hand of the Father, that is a surer At-
 testation to the Truth of his Religion (as well
 as a fuller Declaration of it) than at his Trans-
 figuration before us. And so makes the 16. and
 18. Verses to be an Enforcement of what he had
 said, of our being call'd BY GLORY AND
 VIRTUE, V. 3. Which makes the Connexion of
 the whole Chapter clear. This seems a natural
 and easy Interpretation of the Text. Where as the
 Dean's will appear greatly labour'd: Tho' the
 Dean has the singular felicity to make that
 which is the most labour'd, appear easy.

Query IV. Does the *ταρσία τῷ χριστῷ*, V. 16.
 ever certainly signify Christ's coming to take
 Vengeance on the Jewish Nation? If there be
 two Places in St. James, where it possibly may
 be so understood, are there not above Fifteen
 where it can scarce be understood of any Thing
 but his Coming in his future Glory to Judgment?
 And may not then his Transfiguration on the
 Mount be very fairly suppos'd to be call'd his
 POWER and COMING by St. Peter, in this Verse,
 as 'tis a Resemblance of the Glory and Power
 which shall attend that Coming?

Query V. *What was the Exceeding Joy, or the Deliverance, which it was foretold, the Christians should have, (or which they actually had) by the Destruction of the Jewish Nation, that the Hopes of it being deferr'd, should prove such a Discouragement to those, to whom St. Peter writ, as to make them fling off the Profession of Christianity: (p. 16, 17.) Especially if those to whom he writ were Jews out of Palestine? And much more if they were converted Gentiles? As it is very evident they were.*

Query VI. *Can St. Peter be suppos'd to compare a Prediction of Christ's coming to take Vengeance of the Jews, and to deliver his People, from the Suggestion of the Spirit, or from the Word of God, the surest Evidences that can be of his so coming; with Christ's Transfiguration on the Mount, which is no Evidence at all of his so coming? Tho' I own his Transfiguration might be alledg'd to remove an Objection, against his so coming, taken from the Meanness of his Appearance in Life, and the miserable Manner of his Death. (P. 22, 23, 24.) Or in other Words, Can St. Peter be suppos'd to say, That that, which is the fullest Proof of a future Event, is more sure, than that, which is no manner of Proof at all of such a future Event?*

Query VII. *Is it so agreeable to Scripture Phraseology, by Word of Prophecy, to under-stand*

stand a Revelation of a particular future Event; as the Revelation of the Scheme of the Gospel, or a Series of Events that should follow it, made to the Apostles, and by them to the World? Which in other Places of Scripture is call'd the Word of Wisdom, and the Word of Knowledge, and the Words of Prophecy; all of which seem rather to denote the Discovery of a System of Knowledge, than of a particular future Event.

Query VIII. Why must a Light shining in a dark Place signify the glimmering small Light (suppose) of a Candle seen at a Distance in a dark Night? (p. 8.) Or, why may it not be a marvellous Light shining in a Place, that would otherwise be dark? And yet not to be compar'd with that far brighter Light, which shall shine, when we shall come to be among the Saints in Light? And may be our selves so irradiated, as to become like Stars in the Firmament, and as the Sun for ever and ever.

Query IX. Is there any Thing in the Text, that necessarily induces us; or any Phraseology of St. Peter, or any other sacred Writer, that will countenance us in interpreting the Day Dawn, and the Day Star arising in our Hearts, to be the clear Light, in which Things prophesy'd of, will be plac'd by their Accomplishment? (p. 29, 30.) Or does not the Phraseology of Scripture rather

rather lead us to interpret those Phrases of a new and clearer Revelation and Discovery made immediately from God?

Query X. Is not Prophecy to be attended to after it is accomplish'd? Which the Dean's Interpretation supposes St. Peter to imply, it is not. p. 10.

Till I see these several Querys answer'd to my Satisfaction, I own there are so many insuperable Difficulties in the Way of my embracing the Dean's Interpretation. Whether I have been more fortunate in that which I have given (which the Reader will find, Essay 1st. p. 104—108. it should have been printed p. 188—191.) I must submit to the Judgment of others. These Difficulties which I have here offer'd, will not affect my Exposition. It keeps entirely clear of them. Others perhaps may. If there are any, I am satisfy'd the Dean will find them out. I think Prophecy in this Text is compar'd and preferr'd to the Voice from Heaven: And I likewise think it is New Testament Prophecy that is spoken of, v. 19. And consequently that that is compar'd and preferr'd to that Voice. Herein I have the Happiness to agree with the Dean in some Measure, as I have had the Misfortune, before I saw his Interpretation, to differ entirely from all Expositors. But what kind of New Testament Prophecy St. Peter speaks of
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in this Text, and in every Thing else, I have the Infelicity to differ from Him also. I hope He will not think this the Effect of my looking on his Interpretation of this Text with a Rival's Eye. I know how to value and esteem such great Talents as the Dean is bless'd with; how to return my Thanks to God, the Author of every good and perfect Gift, for them, especially when they are employ'd for the Defence of the Christian Religion; and how to make my hearty Acknowledgements to the Dean himself for the great Entertainment and Instruction his Discourses have given me. I am very sensible of the Service he has done Religion, by several of the Observations he has made on Prophecy; (notwithstanding that I can't see how those Observations result from his Text) and what great Lengths he has gone in stating some of those Periods of the Old Testament, which if he gives himself the Trouble to read this Preface, he will find, I there wish to see stated with the Accuracy, he is Master of. For both these he has my Thanks in particular. And I wish with all my Soul, he may go on. Nor can any Friend to the Christian Religion forbear to wish that of one, who seems to have pry'd so curiously into the Bible as he has; as well as into the other Parts of Learning, that are necessary to the understanding it fully; and knows how to treat the dryest and most intricate Subject with a Clearness and Life, that affords great Pleasure, even where his Thoughts do
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not give one entire Satisfaction. He has his Reader ever of his Side; and makes one wish his Opinion true, where, upon Examination, it don't appear to be so. I have made these short Observations, therefore I assure him, from no such selfish or unfriendly Disposition, as Jealousy for my own Discoveries, or Envy at his: But only to shew the World, why he has not gain'd me to his Opinion, (an Instance of Respect due to so fine Performance) and to give him, if he pleases, an Opportunity to help me, where I stick. That may, perhaps, be a Service not only to me, but to others; either by satisfying those, who may want Satisfaction in this Point, as much as I do; or by confirming and clearing those in his Sense of the Text, who are already gone into his Way of Thinking about it.

There is one Thing more, of which I must advertise the Reader, before I conclude this Postscript, viz. That I have very lately had reason, on considering carefully the Time of St. Paul's writing his Epistle to the Galatians, to alter my Opinion about it. Till within these six Weeks I thought, with Bishop Pearson, from an Expression St. Paul uses in the latter End of his first Epistle to the Corinthians, that the Epistle to the Galatians was writ but a little before that to the Corinthians. The Place I refer to, is 1 Cor. xvi. 1. Now concerning the Collection of the Saints, as I have given Order to the Churches

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Churches of Galatia, so do ye, &c. *It must be own'd, That that Expression countenances this Opinion; and would incline one at first View to think, that the Orders there said to be given to the Churches of Galatia were contain'd in that Epistle of St. Paul to this Church, that is come to our Hands. This occasion'd my fixing the writing of it from Ephesus, about the Year 57. in the Abstract of the Abstract. But I apprehend, on considering the Epistle to the Galatians it self, more carefully, that there are plain Marks of its being writ about three Tears sooner: Viz. between St. Paul's 1st and 2d Journey to Galatia. I have given my Reasons for this Opinion in the Abstract, where I mention St. Paul's writing this Epistle. Now in ballancing these counter Evidences, when I was taking the last Review of the Abstract, before I sent it to the Press; I think the latter outweighs the former very much. Especially if one considers, that such particular Orders as St. Paul says, 1 Cor. xvi. 1. he had given to the Churches of Galatia, are not to be met with in his Epistle to that Church; tho' there is something that looks like general Orders for Collections, Gal. vi. 6—10. This last Chapter of the Galatians made me, for some Time, the rather incline to think, that the Orders, which St. Paul says he had given to the Churches of Galatia, 1 Cor. xvi. 1. might refer to this Epistle. Perhaps this might contribute to mislead Bishop Pearson and others in this Point. But on con-*

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sidering it with more Attention, it appears, that these Orders must have been contain'd in an Epistle writ to that Church at some other Time, or verbal Orders sent by some Messenger; and then they will have nothing to do with the present Case. I have therefore in the Abstract fix'd the Time of St. Paul's writing the Epistle to the Galatians about the Year 53. And suppose it to be writ from Corinth the first Time of his being there; perhaps about the Time of his leaving that Place in order to go to Jerusalem; Or perhaps it might be writ from Ephesus, (in his way to Jerusalem) the 1st Time of his being there, An. 54.

Having alter'd my Opinion in this Matter, between the Time of Printing the Abstract of the Abstract, and the Abstract it self; I thought it fairer to make them differ, and own this Alteration in my Opinion; than to make them agree, by concealing it. And since for this Reason they differ, in this Particular; I thought it necessary to acquaint my Reader, how they come to do so.



A N
A B S T R A C T
O F T H E
S C R I P T U R E H I S T O R Y
O F T H E
A P O S T L E S,

In a SCHEME; Representing their Commissions, Travels, and Transactions, in one View; especially with Regard to what peculiarly belong'd to the Apostolical Office, and the Method, in which they propagated the CHRISTIAN RELIGION.

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
31	Mountain in Galilee.	1	Luke 6. 12. Mark 3. 13.		Luke 6. 13.
			Luke 8. 40.	Jesus, having spent all Night in Prayer, in a Mountain in Galilee, calls his Disciples unto him; and out of them he chuses 12 by the Direction of God, thro' the Spirit: <i>John 17. 6, 9</i> 12. <i>Acts 1. 2.</i> Whom also he named <i>Apostles</i>: That he might send them forth to preach, and to have power to heal Sicknesses, and cast out Devils, and that they might be with him. Some time after Jesus called these 12 unto him, and gave 'em Power	Mark 3. 14 & 15.
					Mat. 10. 1. and.

An Abstract of the

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				and Authority over all Devils and unclean Spirits, to cast them out, and to heal all manner of Sickness and Disease: And sends them forth two by two, saying, Go not into the way of the Gentiles, and into any of the Cities of the Samaritans enter ye not; but go rather to the lost Sheep of the House of Israel, to preach the Kingdom of God, saying, <i>it is at hand</i>. Heal the Sick, cleanse the Lepers, cast out Devils; freely Ye have received, freely give. And whosoever will not hear your Words, shake off the Dust of your Feet, as a Testimony against them. And then speaking of a Time to come after his Death, says, Ye shall be brought before Governours and Kings for my sake, for a Testimony against them and the Gentiles. — But when They deliver you up, take no thought how or what ye shall speak, for it shall be given you in the same Hour, what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you. And they departed, and went through the Towns preaching the Gospel: And preached that Men should repent. And they cast out many Devils, and anointed with Oyl many that were sick, and healed them. Sometime after the Apostles gathered themselves together unto Jesus, and told him all Things, both what they had done, and what they had taught. Here the Commission ends. And now they continue with him, to be the better acquainted with what Jesus said and did. And the Harvest being great, Jesus sends forth other Seventy, with the same Commission, in their stead.	Mark 6. 7. Luke 9. 1, 2. Mat. 10. 15. Mark 6. 11. Mat. 10. 40. Luke 9. 5. Mat. 10. 18-21. Mark 6. 12. 13. Luke 9. 6. Mark 6. 30. Luke 9. 10.
32	Galilee, near the Lake.				
33	Caesaria Phi- lippi.		Mat. 16. 13. Mark 8. 27.	On Peter's noble Confession, Jesus said unto him, Thou art Peter,	Mat. 16. 18, 19. and

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
	Capernaum.		Mat. 17. 24.	and on this Rock will I build my Church, and the Gates of Hell shall not prevail against it. And I will give unto thee the Keys of the Kingdom of Heaven: Whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth, shall be loosed in Heaven. At Capernaum, Christ said unto the 12, (beginning now to open their new Commission for Life to them) Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven. Again I say unto you, that if 2 of you shall agree on Earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I in the midst of them.	Mat. 18. 18, 19.
	Jerusalem.		John 18. 1.	At Jerusalem, just before the last Passover that Jesus kept with his Apostles, foretelling what should come to pass after his Death; He, <i>inter al.</i> says, that They should be brought before Kings and Rulers for his Name sake; But that they should settle it in their Hearts, not to meditate before what they should answer. For, says he, I will give you a Mouth and Wisdom, which your Adversaries shall not be able to resist. In the last Discourse and Prayer that Jesus makes among his Disciples, He, <i>inter al.</i> says, verily, verily I say unto you, He that believeth on me, the Works that I do, shall be do also, and greater Works than these shall be do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorify'd in the Son. If ye shall ask any thing in my Name, I will do it. — And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth. —	Luke 21. 12-16. John 14. 12-15. John 14. 16, 17.

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An Abstract of the

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, He shall teach you all Things, and bring all things to your Remembrance, whatsoever I have said unto you. When the Comforter is come, He shall testify of me: And then [fearful as you now are] you also shall bear witness, because ye have been with me from the beginning. — Nevertheless, I tell you the Truth; It is expedient for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the World of Sin, and of Righteousness and of Judgment. — And He will guide you into all Truth: For He shall not speak of himself, but whatsoever He shall hear, that shall He speak; and He will shew you Things to come. He shall glorify me: For He shall receive of mine, and shall shew it unto you. All things that the Father hath are mine, therefore, said I, He shall take of mine, and shew it unto you. — And in that day ye shall ask me nothing; verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, He shall give it you. Hitherto ye have asked nothing in my Name; ask, and ye shall receive, that your joy may be full. — And addressing himself to God, he says, As thou hast sent me into the world, even so have I also sent them into the world. And for their Sakes I sanctify myself, that they also may be sanctified through the truth. — And the glory which thou gavest me, I have given unto them: That they may be one, even as we are one. The Evening of the Day, on which he arose from the Dead; he said unto them; Thus it is written; and thus it behoved Christ to suffer, and rise from the Dead the third Day, and that Repentance and Remission of Sins should be	<i>Joh. 14. 26.</i> <i>Joh. 15. 27.</i> <i>John 16. 7, 8.</i> <i>Joh. 16. 13. 15.</i> <i>Joh. 16. 23, 24.</i> <i>Joh. 17. 19, 19.</i> <i>Joh. 17. 22.</i> <i>Luke 24. 46. 49.</i> <i>preached</i>
			<i>Luke 24. 33-36.</i>		

Scripture History of the APOSTLES, &c.

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An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				preached in his Name among all Nations, beginning at <i>Jerusalem</i>. <i>And ye are Witnesses of these things</i> ; as my Father hath sent me, so send I you. And when he had said this, he breathed on them, and said, receive Ye the Holy Ghost : whosoever Sins ye remit, they are remitted ; and whosoever Sins ye retain, they are retained.	<i>Job. 20. 21-24.</i>
	Mountain in Galilee.		<i>Mat. 28. 16. 7. & 26. 32. Mark 16. 17, 18.</i>	Jesus met the 11 in a Mountain in <i>Galilee</i> (perhaps the very Mountain where he chose them, and where, it may be, he was transfigured) according to his appointment before his Death ; <i>Mat. 26. 32. and Mark 4. 28.</i> and just after his Resurrection ; <i>Mark 16. 7.</i> And being assembled together with them there, <i>Acts 1. 4.</i> (The other times he appeared to them after his Resurrection, seems to have been on Surprise) says to them ; Go into all the World, and preach the Gospel to every Creature. And these Signs shall follow them that believe. In my Name shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly Thing, it shall not hurt them, they shall lay Hands on the Sick, and they shall recover. And Jesus spake to them saying, All Power is given unto me in Heaven and Earth, Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all Things, whatsoever I have commanded : And lo, I am with you to the End of the Age. Then he directs them to go up to <i>Jerusalem</i> (whither their present Fears would probably have hindered them from going, without his particular Orders) and commands them to tarry there 'till they were endued with Power from	<i>Mark 16. 13-19.</i> <i>Mat. 28. 18. 20.</i>

An Abstract of the

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
	Jerusalem.			on High ; or 'till they received the Promise of the Father ; which, says he, ye have heard of me. For ye shall be baptized with the Holy Ghost not many Days hence. The Eleven return with Jesus from Galilee to Jerusalem. <i>Acts</i> 13. 21. And when they were come together there, they ask him, if the Meaning of his coming back with them thither, was to restore the Kingdom to Israel ? Which they dont ask so much out of some Degree of Impatience for restoring the Kingdom ; as out of great Surprize at the Thought, that he should restore the Kingdom to a Nation, that had used him with such Cruelty so lately at this very Place. Jesus tells them, It is not for them to know the Times and Seasons ; but adds, Ye shall receive Power, after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost Parts of the Earth. And afterward they went forth, and preach'd every where, the Lord working with them, and confirming the Words with the Signs following : As will appear in the sequel.	<i>Luke</i> 24. 41. <i>Acts</i> 1. 5. <i>Acts</i> 1. 6. <i>Acts</i> 1. 8. <i>Matt.</i> 16. 20.
	Mount Olives		<i>Luke</i> 24. 50. <i>Acts</i> 1. 12.	Jesus on the 40th Day after his Resurrection, led the Eleven out of Jerusalem towards Bethany, as far as the Mount of Olives. Where he bless'd them ; and was then taken up from them. They seeing him ascend gradually, 'till at last a Cloud of Glory took him out of their Sight. They then receive a Message from Angels, that he should come again from Heaven in the same Manner he went thither.	<i>Acts</i> 1. 9. <i>Luke</i> 24. 51.
	Jerusalem.		<i>Acts</i> 1. 12-15. <i>Luke</i> 24. 52.	They return from Mount Olives to Jerusalem. And when they were come into their upper Room, Peter stood up among the Disciples, the Number of the Names were about 120, (the Number of a Jewish Coun-	<i>Acts</i> 1. 13.

Ans. Doom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				cil) and bespoke them thus : That of those who had accompanied them all the Time, that the Lord Jesus went in and out among them ; beginning from the Baptism of <i>John</i>, unto the same Day that he was taken up from among them, one should be ordain'd, and appointed to be a <i>Witness</i> with them of the Resurrection. And they appointed 2, <i>Joseph</i>, call'd <i>Barabas</i>, [or <i>Josef</i> call'd <i>Barnabas</i>] who was surnamed <i>Justus</i>, and <i>Matthias</i>. And they prayed and said, Thou Lord, which knowest the Hearts of all Men, shew whether of these two thou hast chosen ; that he may take Part of this Ministry and Apostleship, from which <i>Judas</i>, by Transgression, fell. And they gave forth their Lots, and the Lot fell upon <i>Matthias</i>, and he was numbred with the eleven Apostles. God order'd it so, that a twelfth Apostle should be appointed before the Feast of Pentecost, that the Holy Ghost might then fall on him, as well as on the other Eleven. Jesus having a little before his Death intimated their new Commission to them, and after his Resurrection given it to them in ample Terms, but respiting the Execution of it 'till the Descent of the Holy Ghost ; that Restraint was now to be taken off. When the Day of Pentecost therefore was fully come, (being the 50th Day after Jesus's Resurrection, and the 10th after his Ascension, in the Morning) as they were all, with one Accord, in one Place ; suddenly there came a Sound from Heaven, as of a rushing Wind, and it filled all the House where they were sitting. And there appeared unto them cloven Tongues as of Fire ; and it sat upon each of them. And	Ver. 21. 26: Act 12. 1-5:

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An Abstract of the

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout Men, out of every Nation under Heaven, and Proselytes of Righteousness from Rome. Peter preached, and witnesseth Christ's Resurrection to them; saying, Ye Men of Judea, and all ye that dwell at Jerusalem, repent and be baptized every one of you, and ye shall receive the Gift of the Holy Ghost. For the Promise is to you, and to your Children, and to all that are afar off. [your most distant Posterity] And with many other Words did he testify unto them. — And they that gladly received his Word were baptized. And the same Day there were added unto them about three thousand Souls. Peter imparts the Holy Ghost to them. The Believers had all Things so far in common, that none lacked. For that none might want, they did not only contribute to the Necessities of the Poor out of their Revenues, but sold their Goods and Possessions: An high Instance of the Disinterestedness, Self-Denial, and Charity, that this Dispensation of the Spirit was design'd to produce in the Minds of Men. Peter and John, the two great Apostles, (the one who loved Jesus, the other who was beloved by Jesus, above all the rest) go up to the Temple to Prayer. As they go up, Peter, by Faith in Christ, heals a Beggar that had been lame from his Mothers Womb, at the beautiful Gate of the Temple, and preaches to the People, witnessing Christ's Resurrection, and converts a great Number: The Men were about five thousand. The Priests and the Sadducees being offended at this Cure, at Peter's Preaching, through Jesus, the Resurrection of the Dead, and at	Ver. 7-14. Ver. 14. 41. 32. Ver. 40. Acts 2. 38. 44, 45. Acts 3. 2-9. Verse 15. Acts 4. 4. Acts 14. 1-3.

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An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Translations.	Proofs of the Translations.
				the great Number of Converts, put <i>Peter</i> and <i>John</i> into Prison; and notwithstanding <i>Peter's</i> bold avouching this Miracle to be wrought by the Name of <i>Jesus</i>, whom they declare to be raised from the Dead, and that by the Name of that same <i>Jesus</i> alone, we can be saved; yet the Rulers forbid them to preach any more: Which tho' <i>Peter</i> and <i>John</i> (declaring that they cannot but speak the Things which they have seen and heard) absolutely refused; yet are released; They go to their own Company, (I suppose the 120.) rehearse the Matter, and pray, and when they had pray'd that God would give them boldness to speak the Word, and accompany it with Signs and Wonders; the Place was shaken, where they were all assembled together, and they were all filled with the Holy Ghost, and spake the Word with Boldness. And, upon this fresh Descent of the Holy Ghost, the Apostles continue to witness the Resurrection of the Lord <i>Jesus</i> with great Power, notwithstanding the Opposition they had given to them by the Supreme Court of Civil and Ecclesiastical Judicature in <i>Palestine</i>. On this fresh Descent of the Holy Ghost, not only the Boldness, but the Charity of the Disciples is increased. The 5000 last converted follow the Example of the 3000; sell their Possessions, and lay down the Price of them at the Feet of the Apostles. Among them was <i>Jesse</i> (or <i>Joseph</i>) a Levite of <i>Cyprus</i>, who (either now, or sometime before) was by the Apostles surnamed <i>Barnabas</i>, Son of Consolation (perhaps rather of Exhortation, <i>διος παρακλήσεως</i>) who having Land in <i>Cyprus</i> sold it and laid the Price of it at the Apostles Feet: And thereby, perhaps, became the first Instance of selling Land out of <i>Palestine</i>, or very far from it, towards raising a Fund for the Poor.	Verse 31. Ver. 29, 33. Acts 4. 32-34, 35.

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An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				But <i>Ananias</i> and <i>Sapphira</i> keeping back Part of the Price of their Possession, but yet delivering it as the whole Price of the Land they had sold, and saying it was the whole, are severely reprimanded by <i>Peter</i>: <i>Ananias</i> first, who falls down dead; And <i>Sapphira</i> afterwards, on <i>Peter's</i> foretelling it. An exemplary Punishment on the first Lie made to tempt [or try] the Holy Ghost in his Oeconomy or Dispensation: Necessary to vindicate the Honour of that Dispensation, and the Apostles, the chief Ministers of it. After which, though the Apostles and Believers were much magnified by all, yet durst none join themselves unto them, in order to partake of the Benefit of the Community of Goods, purely with that View; lest they should share the Fate of those notorious Dissemblers. Great Numbers are converted, and strange Cures wrought by <i>Peter's</i> Shadow. The High Priest, and they that were with him being filled with Indignation at these extraordinary Cures, and the growing Number of Converts, proceed so far as to cast all the Apostles into Prison. They are delivered by an Angel, and according to his Direction go into the Temple, and speak all the Words of this Life; (or of the Doctrine of the Resurrection, which had so enrag'd the Sadducees, as to occasion their being imprison'd, <i>Acts</i> 4. 2.) They speak again boldly to the Council, on being brought before them, and reprimanded by them; and declare themselves Witnesses of Christ's Death and Resurrection; and also the Holy Ghost, given to all that obey Christ: But yet on the strange Power and Protection of God; that visibly attended them, their Resolution, and Success, are released, by the Advice of Gamaliel.	<i>Acts</i> 5. 1-10 <i>Ver.</i> 13, 14, 15. <i>Ver.</i> 18, -20. <i>Ver.</i> 29, -32. <i>Acts</i> 6, 1-5.

An. Com.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				The Number of Believers encreas- ing, and a Complaint arising of the <i>Grecians</i>, or <i>Hellenists</i>, against the <i>Hebrew Jews</i>; from an unequal Di- stribution of the Community of Goods to those that lack'd among the <i>Hellenists</i> (perhaps because all the Land that had been hitherto sold for the Fund of the Poor, was Land in <i>Palestine</i>, or very near it, till <i>Barnabas</i> now sells his in <i>Cyprus</i>) And the Apostles not being able to manage and duely distribute this Fund, without neglecting their more necessary Work; Seven Deacons, at the Recommendation of the Twelve, are chosen by the Multitude, or <i>Brethren</i>, (who are first called so here, verse 3.) whom the Apostles appoint, with Prayer, and laying on their Hands. The Apostles, having by this Means, more leisure to preach, the Number of Converts was still en- creas'd; many of which were Priests. <i>Stephen</i>, the first of the Deacons, and full of Zeal, having confound- ed some of them that disputed with him, is accused by them of having said, that <i>Jesus of Nazareth</i> shall de- stroy this Place [<i>Jerusalem</i>] and shall change the Customs which <i>Moses</i> had delivered. To the first of which he seems to make his Defence, (the 2d. being false perhaps as it was laid against him); by shewing, that <i>A- braham</i> was in favour with God be- fore the Law. and before Circum- cision; and that <i>Japheth</i> was in Fa- vour with God 'tho' he liv'd in <i>E- gypt</i>; that <i>Moses</i> directed them to Christ; that the Tabernacle contin- ued the Place of God's Worship, but 'till the erecting the Temple; that the Temple was so little neces- sary to the Worship of God, that God deferr'd the Building of it, on- ly because <i>David</i> had been a Man of War; and that <i>Solomon</i>, at the De- dication of it, shew'd, That the	<i>Acts</i> 6. 7. <i>Acts</i> 6. 9, 10 <i>Chap.</i> 7.

An Abstract of the

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				most high God neither could, nor would confine his especial Presence and Blessings on the Worship of Men, to any Temple made with Hands: And that the Judgments of God, that had followed their Forefathers, for rejecting <i>Moses</i>, and the Prophets, would come to the uttermost upon them, for betraying and murdering the Messiah, whom <i>Abraham, Joseph, Moses, David, Solomon</i>, the Tabernacle, and the Temple, did truly point to, and prepare Men for the Reception of. They not being able to bear this bold Defence, ston'd him. And the Witnesses laid down their Cloaths at a young Man's Feet, whose Name was <i>Saul</i>; and he was consenting unto <i>Stephen's</i> Death. But devout Men as a Mark of their high Esteem for him, buried him, tho' he was stoned as a Malefactor. A great Persecution ensues, by which all the 120 were scattered abroad, except the Apostles; who continued at <i>Jerusalem</i>; in order, as I suppose, to consult together, and take such Measures for the propagating the Faith, as might suit the several Emergencies of the Church; as we see in Fact they did. <i>Acts</i> 8, 14. and 11. 22. The rest of the 120, or by far the greater Part of them, were suffered to be scattered abroad, in order to publish the Gospel in other Parts. In this violent Persecution, <i>Saul</i> flush'd with the Blood of <i>Stephen</i>, distinguishes himself by his Rage and Fury. They, that were scattered abroad, went every where preaching the Word. The Word having now been preach'd at <i>Jerusalem</i> about a Year, it is to be carry'd to <i>Samaria</i>. Accordingly <i>Philip</i> the 2d (now the 1st)	<i>Acts</i> 7. 59. <i>Acts</i> 7. 58. <i>Acts</i> 7. 38. <i>Acts</i> 8. 1. <i>Acts</i> 22. 20. <i>Acts</i> 26. 10. <i>Acts</i> 8. 2. <i>Acts</i> 8. 1. <i>Acts</i> 8. 3. and 22. 4. and 26. 11. <i>1 Tim.</i> 1. 13. <i>Ti.</i> 3. 3. <i>Acts</i> 8. 4. <i>Acts</i> 8. 5-14.
	<i>Samaritis.</i>		<i>Acts</i> 8. 5.		

An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				of the Deacons, imitating the Zeal of the first (also an Evangelist, <i>Acts</i> 21. <i>An.</i> 53.) being one of those that was scatter'd, goes down to the City of <i>Samaritis</i>, and preaches Christ unto the <i>Samaritans</i>, converts many to the Faith, and baptizes them; and among them <i>Simon</i> the Sorcerer. When the Apostles, who were at <i>Jerusalem</i>, heard of this, they sent unto them <i>Peter</i> and <i>John</i>; who when they were come down, pray'd that they might receive the Holy Ghost. And the Apostles laying their Hands on them, they received the Holy Ghost; who as yet, as the Text remarks had fallen upon none of them; the Apostles not having been there 'till now [This seems to suppose, that the Holy Ghost had always been communicated to all Converts before] <i>Simon</i>, who offers Money for this apostolical Power, is sharply reprimanded by <i>Peter</i>; who seems to express himself, as if he thought <i>Simon</i> had sinned against the Holy Ghost, <i>Vers.</i> 22. The two Apostles, after they had preached Christ and testified the Word of the Lord in many Villages of the <i>Samaritans</i>, return unto <i>Jerusalem</i>. The Angel of the Lord orders <i>Philip</i> to go to meet the Eunuch a Profelyte of Righteousness; who had taken a long Journey to <i>Jerusalem</i> to worship and was returning, and reading the Prophets (which the Profelytes of the Gate did not much regard) He is converted by <i>Philip</i>, and baptized. <i>Philip</i> is immediately caught away by the Spirit, and found at <i>Astotus</i>. And passing through, preach'd in all the Cities, 'till he came to <i>Cesarea</i>. <i>Saul</i> not content with persecuting the Believers in <i>Judea</i>, goes on to persecute them in strange Cities; and takes Letters from the High Priest to the Synagogues at <i>Damascus</i>.	<i>Acts</i> 8. 14-18. <i>Acts</i> 8. 18-25. <i>Acts</i> 8. 25. <i>Acts</i> 8. 26. <i>Acts</i> 8. 27-40. <i>Acts</i> 8. 39-40. <i>Acts</i> 9. 1. <i>Acts</i> 9. 2. 11
	Road from <i>Jerusalem</i> towards <i>Gaza</i> .		<i>Acts</i> 8. 26.		
	<i>Jerusalem</i> .		<i>Acts</i> 9. 1.		

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An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
	In the Road from Jerusalem to Damascus.		<i>Acts</i> 9. 3.	cus, to bring those Converts bound unto Jerusalem. On the Road thither, he sees a bright Light from Heaven. shining round about him, and his Companions; which strikes him blind, and throws him from his Horse. He receives Directions from Christ (on his revealing himself to him, [<i>Saul</i>!] and on <i>Saul's</i> Enquiry after Christ's Will and Pleasure) to go to Damascus, where he should receive farther Orders.	<i>Acts</i> 9. 3-6. <i>Acts</i> 22. 6-11. & 26. 13.
	Damascus.	I	<i>Acts</i> 9. 8.	He fasts and prays three Days and three Nights. Then has a Vision, in which he sees <i>Ananias</i> (who was a Disciple, or a Profelyte of Righteousness converted to the Faith, <i>Acts</i> 22. 12.) coming to lay Hands on him, and give him Sight. <i>Ananias</i>, who had a like Vision, (not unlike that which <i>Peter</i> and <i>Cornelius</i> had in their Case) comes to <i>Saul</i>, is baptized, receives his Sight, is filled with the Holy Ghost, and has a Message brought him, importing what he was immediately to do and what he was afterwards design'd for. What he was to do, was to be a Witness of what he had seen. Immediately he preaches Christ in the Synagogue, that he is the Son of God; or that this is the very Christ; or the Faith that he once destroy'd. And does this safely now that there were Quarrels between <i>Herod</i> and <i>Aretas</i>. What he is design'd for, is to be a Witness of those Things, in the which he would appear to him: Or that he should know his Will, see the just one, and hear the Voice of his Mouth. Immediately he confers not with Flesh and Blood, nor goes up to Jerusalem, to them that were Apostles before him; <i>Gal.</i> 1. 15, 16. but goes and preaches the same Faith in Arabia, (as he had at Damascus) where he could then preach it without Disturbance, and where no Body had preach'd Christ before,	<i>Acts</i> 9. 11-12. <i>Acts</i> 9. 10-16. Verse 20. <i>Gal.</i> 1. 23. <i>Acts</i> 26. 6. and 22. 14, 15. <i>Gal.</i> 1. 17.
36	Arabia Deserta.		<i>Gal.</i> 1. 17.		

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An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
37	Damascus.	2	Gal. 1. 17. Acts 9. 23, 24, 25.	(that he might not build on any Man's Foundation) but still only to the Jews. After some Time, about the end of the Year 37, he comes again to Damascus, and preaches there to the Jews: Who therefore at length took Counsel to kill him, and sent to the Governour of that City, under Aretas the King, to watch the Gates with Soldiers, the Jews not having the Power at Damascus under Aretas the King of Arabia as they had, when Saul went thither with Letters from the High Priest: but having now great Credit with the Governour. Peace being now made between Herod and Aretas, Saul getting Intelligence of this Design, was let down in a Basket, thro' a Window by the Town-Wall, and escaped.	Acts 9. 23-25. 2 Cor. 11. 32-33.
38	Jerusalem.	1	Acts 9. 26. Gal. 1. 18.	Towards the latter End of the Year 38. (the Churches now having Rest) Saul comes to Jerusalem to see Peter; and assays to join himself to him and the rest of the Disciples, who were all afraid of him; not believing him to be a Disciple. But Barnabas took him, and brought him to the Apostles, viz. Peter, (who was then return'd from Samaria, wher he with John had been preaching) and James, (who were the only Apostles he saw) declaring how he had seen the Glory of the Lord in the Way. He then stays with Peter fifteen Days; was with them coming in, and going out at Jerusalem (or having an entire Confidence in him) spake boldly in the Name of the Lord Jesus, and disputed against the Grecians [the Hellenist Jews] who went about to slay him: But was unknown by Face unto the Churches of Judea, tho' well known by Character and Reputation, as a Preacher of the Faith, which he once destroy'd.	Acts 9. 26. Acts 9. 27. Gal. 1. 18, 19. Acts 9. 28-29. Gal. 1. 22, 23.
39	Cesarea.	1	Acts 9. 30.	The Brethren, knowing the Design of the Hellenist Jews, brought him down to Cesarea.	

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An. Dom.	Places whi- sher they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
40	Tarsus in Ci- licia.	1	Ibi.	And then sent him forth to Tarsus, the Place of his Birth.	
	Syria.	1	Gal. 1. 21.	He goes to Syria; but not yet to Antioch, there being many Converts there already.	Acts 9. 31.
	Lydda.		Acts 9. 32.	The Fury of that Persecution a- bating on the Conversion of so great an Instrument of it as Saul; the Churches had Rest in Judea, Galilee, and Samaria. As Peter had gone through Samaria testifying and preaching the Gospel in its chief City and its Villages on another occasion; so he takes this Opportunity to pass through all Quarters of Galilee and Judea. And in that Journey comes to the Saints which dwelt at Lydda; and cures Aeneas of the Palsy.	Acts 9. 33.
	Joppa.		Acts 9. 38, 39.	From Lydda Peter comes to Joppa, and raises Dorcas from the Dead.	Acts 9. 40- 41.
				The Apostles having now testi- fied and preach'd to the Jews of Je- rusalem, Samaria, and Judea (accord- ing to Christ's Direction, Acts 1. 8.) for about eight Years; Things are now dispos'd for their testifying and preaching it to the Devout Gen- tiles, or the Proselytes of the Gate, within the Bounds of Palestine.	
41	Cesarea.		Acts 10. 1- 24.	Peter falling into a Trance about Noon, as he was at Prayer on the House-top, has a Vision of the Sheet; and hears the Lord, saying, Rise, Peter, kill and eat: But Peter says, Not so Lord. And whilst he thought on the Vision, the Spirit said unto him, Behold three Men seek thee; and orders him to go a- long with them. And as Cornelius had the Day before a Vision of an An- gel, ordering him to send for Peter; Peter on arriving at Cesarea preaches to Cornelius, his Family and Friends; declares that he and the other Apo- stles were Witnesses of Christ's Miracles, Death and Resurrection, that they were cho-	Acts 10. 9- 21. Acts 10. 34- 47. Acts 10. 1-7 Acts 10. 34- 47.

An. Dom.	Places whi- ther they went.	How & when Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
	Jerusalem.		<i>Acts</i> 11. 1. <i>Acts</i> 11. 16-20, 21.	<i>for Witnesses, and commanded to testify.</i> Whilst he is speaking, the Holy Ghost fell on them, as on the 120 at the beginning, and they speak with Tongues, and magnify God. Peter baptizes them. They that were of the Circumcision were astonished, when they saw that on the Gentiles was poured out the Gift of the Holy Ghost. On Peter's Return to Jerusalem, they that were of the Circumcision contended with him on his conversing with Proselytes of the Gate: But on his Account of the Matter, they are satisfied: saying Then hath God also unto the Gentiles, (that is, the Proselytes of the Gate) granted Repentance unto Life. On the Dispersion that arose on the Death of Stephen, the Word was not only preach'd at Samaria by Philip; but by Others, which were scattered abroad by that Persecution, even as far as Phenice, and Cyrus, and Antioch; who preached the Word but still to the Jews only: Some of which were Men of Cyprus and Cyrene. But on hearing of the Conversion of Cornelius, spake now unto the Grecians, [It should be Gentiles, i. e. Proselytes of the Gate. For tho' some Copies have it ΕΛΛΗΝΕΣ, which our Translators render Grecians; yet others, and among them the Alexandrian has ΕΘΝΙΚΕΣ, Gentiles: and which is undoubtedly the true Reading, ΕΛΛΗΝΕΣ being here set in Opposition to Jews. See Essay IV. p. .] at Antioch in Syria; and a great Number believed, and turned unto the Lord. Here was the first Conversion of Proselytes of the Gate out of Palestine. Tidings of this great Conversion of the Proselytes of the Gate coming to the Ears of the Church at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch; where the great Number of these D	<i>Acts</i> 11. 15. and 15. 18. <i>Acts</i> 11. 19. 20, 21. <i>Acts</i> 11. 23, 24.

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An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				Profelyte Converts were: He confirm'd them in the Grace of God, and converted many others; <i>much</i> People being added unto the Lord. For he was himself a good Man, (of a gentle and sweet Disposition (not like to lay unequal Burdens upon them, and therefore proper to work upon Profelytes of the Gate) as well as full of the Holy Ghost, and of Faith. There being so many Converts already made, and such a happy Prospect of more, and <i>Barnabas</i> wanting a Fellow-Labourer, goes from <i>Antioch</i> to <i>Tarsus</i>, to find <i>Saul</i>; who was now return'd to that City. <i>Barnabas</i> brings <i>Saul</i> to <i>Antioch</i>; they taught much People, [many Profelytes of the Gate] and taught there for a whole Year; and there the Disciples were first called <i>Christians</i>. And here was the great Harvest of Profelytes of the Gate, and chiefly made by <i>Barnabas</i> and <i>Saul</i>. And this seems to be the first Time, that <i>Saul</i> ever preached to the Profelytes of the Gate. <i>Herod Agrippa</i> kills <i>James</i> the Brother of <i>John</i>, and proceeded to take <i>Peter</i> and put him in Prison, intending to kill him after <i>Easter</i>. But Prayer being made in the Church for him, an Angel opens the Door, and delivers him. <i>Herod</i> is soon after eaten up of Worms. <i>Agabus</i>, one of the Prophets, that came in those Days from <i>Jerusalem</i> to <i>Antioch</i>, foretold a Dearth: On which the Disciples determined to send relief unto the Brethren in <i>Judea</i>, which they did; and sent it to the Elders (several of which were by this Time return'd to <i>Jerusalem</i>, on the Rest the Churches had on the Conversion of <i>Saul</i>) by the Hands of <i>Barnabas</i> and <i>Saul</i>; the Apostles being at that Time absent from <i>Jerusalem</i>. Here <i>Elders</i> are first mention'd as related to the Christian	
	<i>Tarsus</i> in <i>Cilicia</i> .	2			
	<i>Antioch</i> in <i>Syria</i> .	1	<i>Acts</i> 11. 25, 26.		<i>Acts</i> 11. 26.
43					<i>Acts</i> 12. 1-24.
					<i>Acts</i> 11. 27-30.

Church.

An. Doms.	Places whi- sher they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
	Jerusalem.	2	Acts 11. 29, 30.	The Gospel having now been preached not only to the Jews for about eight Years, but to the Jews and Devout Gentiles for about three Years more; God saw fit to prepare Things for its being preach'd to the Idolatrous Gentiles. While Saul therefore saw no Apostle here, [Jerusalem] that there might be no Room to suspect that he had the Gospel he was to preach to the Gentiles from any of the Apostles; yet, according to the Prediction of Ananias, recited Acts 22. 14. (he being in the Temple) fell into a Trance; saw Christ, and heard him saying, Depart, for I will send thee far hence to the Gentiles. He was at this Time caught up into Paradise and the third Heaven; had the Gospel which he preached to the Gentiles revealed to him (See Essay III. p. . .) As Peter had his Revelation of the Gospel to be preached to the Profelytes of the Gate, as he was at Prayer on the House-top, From hence Paul with Barnabas took John surnamed Mark, who was Nephew to Barnabas, Colos. 4. 10. He goes with them; Peter whom he chiefly affected being gone from Jerusalem. Acts 12. 7.	Acts 22. 16-19. 2 Cor. 12. 1. Gal. 1. 12. Acts 12. 25.
44	Antioch in Syria.	2	Acts 13. 1.	From Jerusalem Paul goes to Antioch. In this Church full of Christian Profelytes of the Gate, but where there was no Apostle, He and Barnabas (both born on Gentile Ground, one at Cyprus, the other at Tarsus; and who were both of them Teachers and Prophets in this Church of Devout Gentiles) were directed by the Holy Ghost in the Mouths of the Prophets, to their first Peregrination; and their Apostleship to the Idolatrous Gentiles was notify'd to the Church. On which the Church sent them away, recommending them to the Grace of God, by Prayer and laying on of Hands. Presently after	Acts 13. 1-4

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An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
				this <i>Saul</i> (as also <i>Barnabas</i>) seems to commence the Work of the Apostleship; by inflicting bodily Diseases on Offenders, by preaching to the idolatrous Gentiles, and imparting the Holy Ghost, (as we shall see in the Sequel) which it does not appear that he had done before: For tho' he had been in <i>Arabia</i>, <i>Syria</i> and <i>Cilicia</i>; he only preach'd to Jews and <i>Grecians</i>, i. e. Hellenist Jews, or Proselytes of Righteousness, and perhaps to Proselytes of the Gate, after <i>An. 41</i>; when <i>Peter</i> had preach'd to <i>Cornelius</i>. Though I believe <i>Saul</i> never preach'd to them, till <i>Barnabas</i> brought him from <i>Tarsus</i> to <i>Antioch</i> in <i>Syria</i>, Anno 43.	
45	<i>Salucia.</i> <i>Salamis,</i> <i>Paphos.</i> Islands of Cyprus.		<i>Acts 13. 4-5.</i> <i>Acts 13. 4.</i>	<i>Saul</i> and <i>Barnabas</i> set forward on their Journey, sailing from <i>Salucia</i> to <i>Cyprus</i>, the native Country of <i>Barnabas</i>, and full of Synagogues of the Jews; preach the Word of God at <i>Salamis</i> in the Synagogue of the Jews, and had <i>John</i> surnamed <i>Mark</i> for their Minister. From <i>Salamis</i>, a City at the East End of <i>Cyprus</i>, they went quite thro' the Island, to <i>Paphos</i>, a City at the West End of it; where <i>Sergius Paulus</i> the Deputy sends for them, desiring to hear the Word of God; as <i>Cornelius</i> had to <i>Peter</i>. <i>Saul</i> is here first called <i>Paul</i>; which was not a new Name then given him, but his Roman Name, given him at the same time that <i>Saul</i>, his Jewish Name, was given him; but now first made use of to design him by: In all probability, as that, which would	<i>Acts 13. 4.</i> <i>Acts 13. 5.</i> <i>Ver. 7, 12.</i>

In which of Paul's Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 1 st Apostolic Journey.		Perga in Pamphilia.	1	Acts 13.13.	be more agreeable to the Hea-then; knowing among whom his Work was for the future chiefly to be. He reprimands <i>Elymas</i>, a Jewish Sorcerer, as <i>Peter</i> did <i>Simon Magus</i>, and foretels his Blindness, (as <i>Peter</i> did <i>Sapphira's</i> Death) who was opposing <i>Paul's</i> Commission to open the Eyes of an idolatrous Gentile. But <i>Paul</i> by striking <i>Elymas</i> blind, opens the Proconsul's Eyes. And he becomes the first Fruits of the idolatrous Gentiles. Leaving <i>Cyprus</i>, they sail'd to <i>Pamphilia</i>. And when they came to <i>Perga</i>, <i>John</i>, surnamed <i>Mark</i>, left <i>Paul</i>; and went to <i>Jerusalem</i>; chusing perhaps, rather to return to <i>Peter</i>, who was then return'd to <i>Jerusalem</i>, on the Death of <i>Herod</i>; than to go on with them, in a fatiguing and perilous Journey; and as he, it may be, thought, of doubtful Success. Perhaps on <i>Mark's</i> leaving them, <i>Titus</i>, a Convert of <i>Paul's</i>, Tit. 1. 4. and probably at <i>Antioch</i>) was sent for to supply his Place; for we find him at <i>Jerusalem</i> with them on their coming thither, at the End of this first Journey, Gal. 2. 1.	Acts 13. 9. Acts 13. 13. Acts 12. 26.
	46	Antioch in Pisidia.	1	Acts 13. 14	<i>Paul</i> preaches in the Synagogue to the Jews and the Proselytes of the Gate, saying, Men of <i>Israel</i>, and ye that fear God, give Audience. And, <i>inter alia</i>, speaking of <i>Christ's</i> Resurrection, says, that <i>Christ</i> was seen after his Resurrection of them, which came up from <i>Galilee</i> to <i>Jerusalem</i>, who are his Witnesses unto the People. But on the Perverseness of the Jews, and the good Dispositions of the	Acts 13. 14-16-20-31 Acts 13. 46-48, 49. Gentiles,

An Abstract of the

in which of Paul's ; Aposto- ick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 1st Apostolick Journey.					Gentiles, [<i>tra. 19m</i>] Paul and Barnabas waxed bold, (this being the first time the Gospel had ever been preached to Idolatrous Gentiles, there was no small Degree of Resolution necessary to animate 'em to do it) and said it was necessary the Word of God should first have been spoken unto you [<i>Jews</i>]; But seeing ye put it from you, <i>Lo we turn to the Gentiles.</i> And when the Gentiles heard it they were glad, and glorify'd the Word of the Lord. — And the Word of the Lord was published thro' all that Region.	
					The Jews, and the chief Men of the City, raised a Persecution against Paul and Barnabas, and expell'd them their Coasts. They shook off the Dust of their Feet against them, and went to Iconium.	Acts 13. 49,
					But the Disciples at Antioch in Pisidia were filled with Joy (on being first received into the Church) and with the Holy Ghost.	Ver. 50 & 51.
					About this Time Paul is first placed before Barnabas.	Ver. 52.
		Iconi- um, } Lycaonia. Lystra	I	Acts 13. 51.	When they came to Iconium, they went into the Synagogue, and so spake, that a great Multitude, both of Jews and Greeks [<i>EXAMIN. Gen- tiles</i>] believed.	Acts 13. 43. 46-50. Acts 14. 1.
			I	Acts 14. 6.	They being inform'd of a Design to stone them at Iconium, fly to Lystra, where Paul cures a Cripple that had been lame from his Mother's Womb, as Peter had the lame Beggar at the Temple; and scarce restrains the People from worshipping him and Barnabas by Sacrifice, as Jupiter and Mercurius.	Acts 14. 8-11-19.
		Derbe, } Lycaonia.	I	Acts	Paul is stoned here, but recovers; and goes to Derbe.	1 Cor. 11. 25. Acts 14. 19. Acts 14. 23. And

In which of Paul's Apostolick Journeys.	Act. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 1st Apostolick Journey.	47	Lystra.	2	Acts 14. 21.	And then returning thro' Lystra, and Iconium, and Antioch, and Ordaining Elders in every Church (Here is the first Mention made of Ordaining them.) and through Perga, preaching the Word ; They go on Board at Attalia, and sail'd to Antioch ; returning to the Church, from whence they had been recommended to the Grace of God, for the Work which they had fulfilled. And when they had gathered the Church together, they rehears'd all that God had done with them, and how he had opened a Door of Faith unto the Gentiles.	
		Iconium.	2	Ibid.		
		Antioch in Pisidia.	2	Ibid.		
		Perga	2	Acts 14. 25.		
		Attalia.		Ibid.		
		Antioch in Syria.	3	Acts 14. 26.		
					Here began the Question (by them that came down from Judea, falsely pretending Authority from the Apostles at Jerusalem) whether the Brethren should be circumcised, and be subject to the Law of Moses.	1 John 2. 19 Acts 15. 1 24.
					Elders are here mentioned as distinct from the Apostles and the Brethren.	Acts 15. 1 23.
					Here St. Paul had a Revelation to go up to Jerusalem, and perhaps was directed at the same Time to impart the Gospel he preach'd to the idolatrous Gentiles, privately to James, and Cephas, and John. And takes Titus with him.	Gal. 2. 1. Gal. 1. 1. 9.
		Phenice. Samaria.		Acts 15. 3. Ibid.	Paul declares the Conversion of the Gentiles, as they pass'd thro' Phenice and Samaria, in their Way to Jerusalem, which caused great Joy unto the Brethren : who, as I apprehend, understood by the Conversion of the Gentiles, only the Conversion of the Proselytes of the Gate ; con-	Gal. 2. 1. Acts 15.

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In which of Paul's 3 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transaction.
Paul's 1 st Apostolick Journey.		Jerusalem.	3		considering the Conversion of them was the utmost they expected, and that Paul and Barnabas had been only in Countries that were near Palestine, and where there were Synagogues, and probably Profelytes of the Gate, in every City. Paul and Barnabas are received of the Church, and of the Apostles, and of the Elders at Jerusalem, and declare all Things that God had done with them. But are only understood here to mean the Profelytes of the Gate; as they were at Phenice, and Samaria. Ver. 3. Paul would not suffer Titus to be circumcised, that he might not give Place by Subjection to those false Brethren, that were brought unawares into this Assembly, to spy out their Liberty, and to bring them again into Bondage. These are they whom, perhaps, St. John points at; 1 John 2. 19. Paul communicates the Gospel, which he preach'd among the Gentiles, privately to them which were of Reputation, or who seem'd to be somewhat, or who seem'd to be Pillars, i. e. to James, and Cephas, and John: (from which it is plain the Question in the 15th of the Acts, could not concern the idolatrous, but the Devout Gentiles.) Gives an Account of the Conversion of the Gentiles to the Apostles, Elders, and the Church at Jerusalem. But is still understood, as I suppose, by all but Peter, James, and John, only of the Devout Gentiles.	Acts 15. 4. Gal. 2. 4, 5. Gal. 2. 8, 9. Verse 15. Acts 4. 12.

In which of Paul's Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 2d Apostolic Journey with Silas and Timotheus to strengthen, and confirm in Part of Asia Minor; and to convert in Phrygia, Galatia, Tracia, Macedonia, Greece: Or his Thyracian, Galatian, Macedonian, and Grecian Journey.	50	Antioch in Syria.	4	Acts 15. 30.	After a considerable Debate, the Apostles, Elders, and Brethren, all agree in Opinion; and send their Opinion, or Decree, in an Epistle to the Brethren of the Gentiles at Antioch, Syria, and Cilicia, and send it by Judas and Silas, Prophets of their own Company; together with Paul and Barnabas. Here is the first Mention of the 3 Orders or Ranks of Believers in the Church at Jerusalem; viz. Apostles, Elders, and Brethren. Paul and Barnabas returning from Jerusalem to Antioch in Syria, deliver the Church of Jerusalem's Epistle or Decree. And Judas and Silas, being Prophets, exhorted them to comply with it, and to adhere stedfastly to it. Judas returns to Jerusalem, but Silas stays at Antioch. Here Peter, coming down disguised, on certain Persons coming from James, (for this was the only Time that Peter found Paul at Antioch) and so did the other Jews; and Barnabas was also carried away with their Dissimulation: Which Paul withstood and reprov'd. And this laid the Foundation of Paul's after Difference with Barnabas; when Paul proposing to Barnabas to go and visit the Brethren, to whom they had preach'd in their former Journey, Barnabas insist'd that Mark, surnamed John, his Sister's Son, Colos. 4. 10. should go along with them to visit the Brethren, whom they had converted in their former Journey; though he had left them at Perga in Pamphylia, and return'd to Jerusalem, before	Acts 15. 22. Acts 15. 22, 23. Gal. 2. 21. Acts 15. 37, 38.
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In which of Paul's 3 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 2d Apostolick Journey.	47				any Number of idolatrous Gentiles were converted, not going with them to the Work: Which Paul refusing, He and <i>Barnabas</i> parted; and Paul took <i>Silas</i> , (having <i>Titus</i> already with him) And they were recommended by the Brethren in the Church of <i>Antioch</i> to the Grace of God.	<i>verse 40.</i> <i>Ibid.</i>
		The rest of Syria. Cilicia.	2	<i>Acts 15. 41.</i>	Paul went thro' the rest of Syria and Cilicia, confirming the Churches. And as they go through the Cities of these Countries, they deliver the Decrees for to keep, that were ordained of the Apostles and Elders at <i>Jerusalem</i> .	<i>Acts 16. 1-4</i>
			2	<i>Ibid.</i>		<i>Acts 16. 4.</i>
		Derbe	2	<i>Acts 16 1.</i>	Then coming to <i>Derbe</i> , and finding <i>Timothy</i> , a Disciple, whose Father was a Greek, [<i>Ελληνος</i> , a Gentile] but whose Mother was a pious Jewess, named <i>Eunice</i> (who with his Grandmother <i>Lois</i> had instructed him in the Scriptures from his Infancy) 2 <i>Tim. 1. 5.</i> Paul circumcised him by his own Consent, being at Age. And would have him go forth with him, i. e. become a Fellow-Labourer with him. And it is probable imparted the Gift to him here, that he says, <i>Timothy</i> had, by the laying on of his [Paul's] Hands, 2 <i>Tim. 1. 6.</i> For since <i>Barnabas</i> was full of the Holy Ghost, <i>Acts 11. 24.</i> and <i>Mark</i> , alias <i>John</i> , who was a Fellow Worker with St. Paul, had both of them left Paul, and that <i>Silas</i> , or <i>Sylvanus</i> , a Prophet now was, and that <i>Luke</i> , an Evangelist, was soon to be his Companion: It is likely, that <i>Timothy</i> , who was to be likewise his Companion, and	
		Lycornia.	3	<i>Ibid.</i>		
		Lystra Iconium.	3	<i>Acts 16. 2.</i>		

In which of Paul's 3 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 2d Apostolick Journey.	51	Phrygia. Galatia.	3	Acts 16. 6. <i>Ibid.</i>	his Fellow Worker, and Brother, as he is stiled, 1 Thess. 3. 2. should have some like Gifts conferr'd upon him; and, particularly, now; since when they came to Thessalonica, which was very soon after this, Timothy was so instrumental in the Conversion of the Thessalonians, that Paul indites his Epistle to them thus; Paul and Sylvanus and Timotheus to the Church of the Thessalonians. 1 Thess. 1. 1. From Cilicia they go over Phrygia, and Galatia: And here Paul is received as an Angel of God. They intended to have preach'd the Word at Asia, (i. e. the Proconsular Asia; a small Part of Asia Minor, containing Ionia, Lydda, &c.) but were forbidden of the Spirit; The Spirit designing the Gospel should be preach'd first in Macedonia and Greece: Asia being reserv'd for Paul's next Journey. And when they came to Mysia, they attempted to go into Bithynia; but the Spirit suffer'd them not. Passing therefore by Mysia, they came to Troas.	Gal. 4. 14.
		Troas.	1	Acts 16. 8.	Here Paul had a Vision to go over to Macedonia. And here, it is probable, Luke became St. Paul's Companion: Since it is here first added, Verse 10. We endeavoured, &c. And the same Stile continues to the End of the Acts. It is probable Luke might follow Paul hither from Antioch in Syria; where he had been with Paul before; as may be gathered from Acts 11. 28. for the Cambridge Copy has it; Συνομαρευσαυτον Σικιμου. Vide Mill. In. loc. Perhaps he had	Acts 16. 9.

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In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transitions.	Proofs of the Transitions.
Paul's 2d Apostolick Journey.		Samo- thracia I- land. Neapolis.		<i>Acts</i> 16. 11.	been a Disciple of Paul's there. It is most likely he was a devout Gentile, Paul not ranking him among those of the Circumcision who were with him, but those of the Uncircumcision, <i>Coloss.</i> 4. 10, 11. compar'd with v. 12-14.	
		Philip- pi	1	<i>Acts</i> 16. 12.	Paul converts Lydia, a Wor- shipper of God, or a Prose- lyte of the Gate. And dis- possesses the Pythoness. Paul and Silas are beat by Means of the Pythoness's Master, cast into Prison, and set in the Stocks: An Earthquake opens the Prison Doors, as the Angel did for Peter; They convert the Jailor and his Family, who were Idolatrous Gentiles: But they having been beaten, tho' they were Romans, refuse to go out of the Prison, till the Magi- strates came and entreated them to depart; thereby ac- knowledging the Injury they had done them. Whereupon they go to Lydia's House, and after seeing the Brethren, and comforting them, they de- parted: And passing through Amphipolis and Apollonia, came to Thessalonica.	<i>Acts</i> 16. 14. <i>Acts</i> 16. 34. <i>Ver.</i> 35-40.
	43	Am- phipolis Apollo- nia Thessa- lonica		<i>Acts</i> 17. 1. <i>Ibid.</i> <i>Ibid.</i>	Here some few Jews believ- ed, a great Multitude of the Devout Greeks [<i>εὐσεβῶντων</i> 'Eu- sebeon, Profelytes of the Gate'] and several of the chief Wo- men. And it is plain, He convert- ed idolatrous Gentiles here, perhaps more of those than of the others, from some Places in his Epistle to this Church, which he writ from Corinth, soon after he left them, <i>1 Thess.</i> 1. 9. and 4, 3, 5, 6. Whilst	<i>Acts</i> 17. 4.

In which of Paul's 3 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 2d Apostolick Journey.	52	Berea in Macedonia.		Acts 17. 10.	he staid here, which was for some time, the <i>Philippians</i> supply'd his Necessities once and again, <i>Philip</i> . 4. 16. At last, he and his Companions are forc'd from hence by the unbelieving Jews, mov'd with Envy at his Success.	Acts 17. 5.
		Athens Cities or Towns of Achaia or Part of Greece.		Acts 17. 15.	From <i>Thessalonica</i> they go to <i>Berea</i> . Here the Jews search'd the Scriptures, to see whether what St. Paul taught, was so or no. Many of them believed, and several honourable Greeks [<i>Evangelists</i> , Gentiles, Men and Women. But the Jews of <i>Thessalonica</i> following him hither, the Brethren send Paul away (without <i>Silas</i> or <i>Timothy</i>) and accompany him to	Acts 17. 11. 12.
					<i>Athens</i> . Whence Paul sends Orders by the Brethren for <i>Silas</i> and <i>Timothy</i> to come to him with all Speed. But while he waited for them, he was press'd in Spirit, and disputed with the Jews and Devout Gentiles in the Synagogue, and with the Idolatrous Gentiles in the Market. And on a set Day preaches on <i>Mars Hill</i> : A few believe, among which was <i>Dionysius</i> the Arcopagite.	Acts 17. 22. 33.
		Corinth		Acts 18. 1.	As soon as <i>Timothy</i> came hither to Paul, he having had an earnest Desire to return back to the <i>Thessalonians</i> once and again, but being hinder'd by Satan, 1 <i>Thess.</i> 2. 18. sends <i>Timothy</i> to establish and comfort them. 1 <i>Thess.</i> 3. 2; lest they should have apostatiz'd, from seeing and hearing of the Afflictions that befall him, <i>Verse</i> 3.	<i>Verse</i> 34.
					And goes himself to <i>Corinth</i> , where he finds <i>Aquila</i> , with his Wife <i>Priscilla</i> , Jews banish-	

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In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions
Paul's 2d Apostolical Journey.				Verse 6.	ed by <i>Claudius</i> from <i>Rome</i>, who were Tent-makers, and who wrought with him at his Trade. Here <i>Paul</i> seems first to have learnt the News of the Faith of the <i>Romans</i>; and from this Time, he prays for them; and that he might have a prosperous Journey to them, <i>Rom. i. 8-11.</i> As soon as <i>Timothy</i> came hither to <i>Paul</i> from <i>Thessalonica</i>, and <i>Silas</i> from <i>Berea</i>, <i>Paul</i> testifies to the Jews, that <i>Jesus</i> was <i>Christ</i>. And when they opposed and blasphemed, he shook his Raiment, and said, your Blood be upon your own Heads, I am clean; from henceforth I will go unto the Gentiles: Leaves the Synagogue, and goes into <i>Justus's</i> House, a Profelyte of the Gate [suppos'd by <i>Grotius</i> and <i>Mills</i> to be <i>Tirus</i>, but not justly] and has a Vision in the Night, to order him to stay at <i>Corinth</i>, and to encourage him. Here <i>Paul</i> converts <i>Crispus</i> the Ruler of the Synagogue, with his House, <i>Gaius</i> and <i>Stephanas</i>; which three he baptiz'd: <i>1 Cor. i. 14, 15.</i> And afterwards <i>Sosthenes</i>, who seems to have succeeded <i>Crispus</i> in being Ruler of the Synagogue, and was at first <i>Paul's</i> Adversary and Accuser before <i>Gallio</i>, <i>Acts 18. 17.</i> <i>Paul</i> writes his first Epistle to the <i>Thessalonians</i> in the Name of <i>Silvanus</i> and <i>Timothy</i>, and his own; to strengthen them against any Temptation to Apostacy from his Afflictions, or theirs, to animate them to persevere and grow in Vertue, Piety,	<i>Acts 18. 3, 6</i> Verse 7. Verse 8.

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In which of Paul's 5 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transitions.	Proofs of the Transitions.
Paul's 2d Apostolick Journey.					and anorderly Behaviour, and sends it by <i>Silas</i> and <i>Timothy</i>. And his 2d Epistle, a little after, to set right a Mistake they had made about his 1st Epistle, as if the Day of <i>Christ</i> had been just at Hand. I apprehend <i>St. Paul</i> writ his Epistle to the <i>Galatians</i> about this Time; and probably from hence, where he staid so long, and had so much leisure to write. I apprehend he writ to them about this time; because he says, He marvels they were so soon (<i>viz.</i> after his preaching to them, and being receiv'd as an Angel of God by them) remov'd from him to another Gospel. <i>Gal.</i> 1. 6. Nor is there any hint in this Epistle of his having been with them more than once: So that I think it must have been writ before his 2d Journey into <i>Galatia</i>. He seems to have writ this Epistle on hearing that they were perverted from a Regard to him, and the Gospel he had taught them; and brought to undervalue his Authority, and to asperse him as being secretly a Favourer of the Sentiments of these Jewish Teachers. He endeavours to establish the <i>Galatians</i> in a just Opinion of himself, and of the Sufficiency of his Gospel, to convince them, that their Submitting to any of the Laws of <i>Moses</i>, was to renounce the Christian Religion, and all the Privileges they expected by it. He is carried before <i>Gallio</i>, who refuses to hear the Jews against him, not being accus'd by them of any Crime. Comes to <i>Cenchreae</i>, shaves his Head there, having a Vow.	
		<i>Cenchreae.</i>		<i>Acts</i> 18. 18.		<i>Acts</i> 18. 12-18.

Sails

An Abstract of the

In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 3d Journey to convert at Ephesus, and to strengthen or confirm at the several Places where he had converted in his 2d : Or his Ephesian or Asiatic Journey.	54	Ephesus.	1	Acts 18. 19.	Sails from Cenchrea to Ephesus; enters the Synagogue, and reasons with the Jews; but defers Preaching to the Gentiles here, 'till his next Journey; leaves Aquila and Priscilla here: But promises to return to them after he had been at the Feast. Sails to Cesarea.	Acts 18, 19-22.
		Cesarea.	1	Acts 18. 22.	From thence he goes to Jerusalem, salutes the Church, but makes no stay here.	
		Jerusalem.	4	Ibid.	From Jerusalem he goes to Antioch in Syria; where he spends some time: And here perhaps he met with the Persecutions, he mentions, 1 Tim. 3. 11.	
		Antioch in Syria.	5	Ibid.		
		Galatia.	2	Acts 18. 23.	From Antioch he goes over Galatia and Phrygia, confirming the Churches.	
		Phrygia.	2	Ibid.	Aquila and Priscilla hearing Apollos, a Jew, one of John Baptist's Disciples (a Person of great Eloquence, and who was instructed in the Way of Lord) preach fervently in the Synagogue at Ephesus, during Paul's Absence from 'em, instructed him in the Way of the Lord more perfectly. After which he preach'd Christ; shewing by the Scriptures, that Jesus was the Christ. Apollos then goes into Achaia, and, particularly, to Corinth, before Paul return'd to Ephesus. And so waters what Paul had planted. 1 Cor. 3. 6.	Acts 18. 24-25.
		Ephesus.	2	Acts 19. 1.	From Phrygia Paul comes to Ephesus, according to his Promise to Aquila and Priscilla, and found twelve (who like Apollos) were only Disciples of John Baptist; whom, after instructing shortly, he baptizes; and to whom he imparts the Holy Ghost. He speaks bold-	Ver. 25, 26. Ver. 28. Acts 19. 1. Acts 19. 1,

In which of Paul's 5 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions	Proofs of the Transactions.
Paul's 3d Apostolick Journey.		Asia.		ly in the Synagogue for three Months. But when divers were harden'd, and spake Evil of the Way before the Multitude, he departed from them, separated the Disciples, and disputed daily in the School of Tyrannus, for two Years. So that all that dwelt in Asia heard the Word of the Lord, both Jews and Greeks [Ελληνας, Gentiles.] Here it is likely that Epaphras, or some other Persons were converted; who converted the Colossians: Coloss. 1. 7. Colosse being near Ephesus. And here God wrought special Miracles by the Hands of Paul; he curing Diseases, and dispossessing at a Distance. The Exorcist Jews attempting to dispossess by Christ's Name, the Evil Spirit buffeted them. And this being known both to Jews and Greeks, occasion'd great Fear to fall on them all; and the Name of the Lord Jesus to be magnified. Many burnt their Magical Books of great Price.	Acts 19. 22. He stays in Asia for a Season; whence he sends Timothy with Erastus to Macedonia and Achaia, to forward the Collections; lest he should not find them ready, when he came: And then goes from these Parts of Asia to Ephesus. Acts 19. 23. Whilst he staid here Apollos, with Stephanas, Fortunatus, and Achaicus bringing him a Letter from the Corinthians, in which they desir'd his Opinion and Advice; and he being otherwise inform'd of their Divisions, writes an Answer in Sosthenes's Name and his own from hence; (about the Time of the Feast of the	1 Cor. 16. 17. 1 Cor. 11. 1. 1 Cor. 1. 1.
	57	Ephesus.	3	1 Cor. 16. 8-19. and 15. 31-32. Acts 18. 25.	F	Passover.

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In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 3d Apostolical Journey.					Passover. 1 Cor. 5. 8. and 16. 8) Being his first Epistle to them that is come to our Hands, 1 Cor. 5. 9, 11. He blames them for their Divisions, answers their Questions, and recommends to them the making a Collection for the Saints at Jerusalem : He sends this Epistle by 3 of those who brought their Letter: <i>Apollos</i> the 4th, tho' desir'd by <i>Paul</i>, refused to go ; perhaps to avoid countenancing one of the Sects, that would have put themselves under him, as their Head.	1 Cor. 16. 12.
					<i>Paul</i> seems now to have design'd to have gone to <i>Corinth</i>, but stays 'till he saw what Effects his Epistle would produce among them ; being unwilling to go and use his Apostolical Rod, and chusing rather to stay, 'till he could pay them a kind and paternal Visit. 1 Cor. 4. 17. ad Fin.	
					A great Riot is occasion'd here by <i>Demetrius</i>, and the rest of the Silversmiths, who are highly enrag'd against <i>Paul</i> for being an Enemy to the Worship of <i>Diana</i>. <i>Paul</i> seeing he could not stay here, bids <i>Timothy</i> stay here some Time, who was just then return'd from <i>Corinth</i> to him, as <i>Paul</i> expected. 1 Cor. 16. 13.	1 Th. 19. 23-41.
					<i>Paul's</i> first Intention was to stay here 'till <i>Tim</i> return'd, and then to go directly from hence to <i>Corinth</i>, from thence to <i>Macedonia</i>, and from thence back again to <i>Corinth</i> ; and so to <i>Jerusalem</i>. But he presently alters his Purpose, and resolves to go first to <i>Macedonia</i>, and thence to <i>Achaia</i> ; in or-	

In which of Paul's Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 3d Apostolick Journey.		Troas.	2	2 Cor. 12. 12.	der to receive the Contributions he was making for the Poor Saints at Jerusalem. And in pursuance of this Design, he sets out for Troas. In his Way thither, or as soon as he came there, I suppose, he deliver'd Hymeneus and Alexander to Satan, that they might learn not to reproach the Gospel of Christ. Soon after he came to Troas, he writes his first Epistle to Timothy. [See the Postscript to the Preface.] Here a Door was open'd of the Lord unto him. But not finding <i>Tim</i> there, he went from thence into Macedonia, to find him: Finds him there, and from him receives the good News of the <i>Corinthians</i> Repentance, and Obedience to his former Letter; which refreshes his Heart. Having receiv'd the Contributions of Macedonia 2 Cor. 8. 1-6. which were liberal 1 Cor. 8. and 9. He goes from Macedonia to Greece: This is the 2d Time, that Paul might say, he had preach'd the Gospel from Jerusalem unto <i>Ithyrcum</i> , as He does Rom. 15. 19. Greece bordering on <i>Ithyrcum</i> . From hence Paul sends <i>Titus</i> , <i>Luke</i> , and another Brother to <i>Corinth</i> , to forward the Collections. And by them sends his second Epistle to the <i>Corinthians</i> ; just before he went to them: In which he commends their Obedience to his former Letter and exhorts them to a liberal Contribution. From the other Parts of Greece Paul goes to <i>Corinth</i> ; having <i>Timothy</i> with him, who by this Time was come to him from <i>Ephesus</i> . Hearing there	1 Tim. 1. 20. 2 Cor. 2. 12 2 Cor. 7. 5, 6.
	58	Macedonia.	2	Acts 20. 1.		2 Cor. 8. 6-16. 18. 2 Cor. 12. 14. & 13. 1. & 9. 4.
		Greece.	2	Acts 20. 3.		
		Corinth.	2			

An Abstract of the

In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 3d Apostolick Journey.					that there was Danger, lest the Romans, who most likely had been converted by Jews, that went thither on some of the Persecutions (perhaps by Junia and Andronicus his Kinmen, whom he salutes Rom. 16. 7.) should be carry'd too far into Jewish Sentiments, by those Jewish Believers, who, it may be, were not fully instructed in the Gospel of the Gentiles, and might easily have an Overvalue for their Law; He writes to the Romans, to prove by various Arguments, that no Man (no Jew, much less a Gentile) could possibly be justify'd by any Thing, but Faith in Christ, or Obedience to his Gospel. This Epistle he sends from Corinth. And sends it by Phebe, a Servant of the Church of Cenchrea. This Epistle he wrote just as he was going from Corinth to Jerusalem to carry the Contributions to the Saints.	Rom. 15. 23.
		Macedonia.	3	Acts 20. 6.	His Intention was to sail from Corinth to Syria, in his Way to Jerusalem. But finding the Jews laid in wait for him that Way, he returns from Corinth, thro' Greece and Macedonia, to Asia; and from thence by Sea to Jerusalem. In order thereunto,	Rom. 15. 31. Acts 20. 2, 3.
		Philippi.	2	Acts 20. 6.	From the other Parts of Macedonia, he comes to Philippi; and stays there during the Days of unleavened Bread. There accompany'd him out of Greece the Messengers of the several Churches, who were join'd with him in carrying their Contributions to the poor Saints at Jerusalem: He being unwilling to take them upon himself alone.	Cor.

In which of Paul's Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 3d Apostolick Journey.					1 Cor. 16. 3. 2 Cor. 8. 20-23. These Messengers were Sopater of Berea, (or the Berean Messenger) Aristarchus and Secundus of Thessalonica, (or the Thessalonian Messengers) Gaius of Derbe, (i. e. of a Family of Derbe, but born in Macedonia, Acts 19, 20. and living at Corinth 1 Cor. 1. 14. Rom. 16. 23.) and Timothy (the Corinthian Messengers) and of Asia, Tychicus and Trophimus (or the Asian Messengers) Luke seems to have been chosen of all the Churches for this Purpose. 2 Cor. 8. 18, 19.	Acts 20. 2-6
		Troas.	3	Acts 20. 6.	All these Messengers, except Luke, went before Paul to Troas, and staid there for him. And a little after Paul goes with Luke from Philippi thither; and abode there seven Days. On the first Day of the Week Paul preaches 'till Midnight, and Eutychus falls out of a Window asleep. 3 Stories high; is taken up for dead, but restor'd to Life by Paul. From hence he went to Assos on Foot, and came to Mitylene, sail'd thence, came over-against Chios, arriv'd at Samos, tarried at Trogyllium, and the next Day came to Miletus.	Acts 20. 4. Acts 20. 7.
		N. B. He goes through or near Assos, Mitylene, Chios Island, Samos Island, Trogyllium, Miletus in Asia.		Acts 20. 14. Ibid. Acts 20. 15. Ibid. Ibid. Ibid.	And being desirous to see the Elders of Ephesus, and being withal press'd in Time (intending to be at Jerusalem by the Feast) he would not go to Ephesus, but sends for the Elders of that Church thither. In his Charge to them, he says, <i>inter alia</i> , That the Holy Ghost had made them Bishops [<i>ἐπίσκοποι</i>] and declares, that he had testified Faith and Repentance both to Jews and Greeks; that	Acts 20. 21-28.

In which of Paul's 5 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 3d Apostolick Journey.		Coos Island Rhodes I- land. Patara in Lycia, Tye,		Acts 21. 1. Ibid. Acts 21. 3.	the Holy Ghost witnessed, saying, that in every City Bonds and Afflictions abode him; and he declares that he goes up, bound in the Spirit to Jerusalem. Sets sail towards Jerusalem: Sails near Coos and Rhodes: Takes another Ship at Patara: Goes ashore at Tye.	Verse 23. Verse 22.
		Prolemais,		Acts 21. 7.	There Disciples said to Paul by the Spirit, that he should not go up to Jerusalem, i. e. dissuaded him from it, because they foresaw by the Spirit, that he would meet with great Trouble, and be in Danger of his Life there. He sails from Tye, and lands at Prolemais; salutes the Brethren, and stays with 'em one Day.	Acts 21. 4.
		Cesarea.	2	Acts 21. 8.	From Prolemais Paul and his Company came to Cesarea: Where they enter'd the House of Philip the Evangelist, one of the seven Deacons: Who seems to have settled here soon after his converting the Eunuch. Acts 8. 40.	Ver. 10.
		In the Way to			Agabus comes down from Judaea, and foretells by the Spirit, that Paul should be bound by the Jews at Jerusalem, and deliver'd to the Gentiles.	Ver. 11.
		Jerusalem.		Acts 21. 17.	There accompany'd Paul thither certain Disciples of Cesarea; and brought with them one Mnason of Cyprus, an old Disciple, with whom they should lodge. When Paul and the Messengers of the Churches were come to Jerusalem, they were received gladly by the Brethren; particularly on account of the great Alms they brought with them, for the poor Saints at Jerusalem.	Acts 21. 16-17.

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In which of Paul's & Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
					The Day following Paul went in with Luke, and the rest of the Company unto James; all the Elders being present. And when they had saluted them, he declared particularly what <i>Things</i> God had wrought among the Gentiles by his Ministry. And when they heard it, they glorified God, (so that here the Church of Jerusalem seems first to understand the Conversion of the idolatrous Gentiles) and said unto him: Thou seest, Brother, how many thousands of Jews there are which believe, and they are all zealous of the Law; and are inform'd of thee, that thou teachest all the Jews, which are among the Gentiles, to forsake the Law of <i>Moses</i>, saying, that they ought not to circumcise their Children, neither to walk after the Customs. What is it therefore? The Multitude must needs come together, for they will hear that thou art come. Do therefore this. We have four Men which have a Vow on them: Them take and purify thyself with them, — that all may know, that those Things, whereof they were inform'd concerning thee, are nothing, but that thou thyself walkest orderly, and keep'st the Law. As touching the Gentiles which believe, (or those Gentiles with whose Conversion the Church of Jerusalem has been hitherto acquainted, namely, the Devout Gentiles) we have written and concluded, that they observe no such Thing; save only that they keep themselves from Things offered to	Acts 21. 17, 18.

Idols,

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In which of Paul's & Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How o'ten Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
					Idols, and from Blood, and from Things strangled, and from Fornication. Then Paul took the Men, and the next Day purifying himself with them, enter'd into the Temple.——And when the seven Days were almost ended, the Jews of <i>Asia</i>, seeing him in the Temple, stirr'd up the People, and laid Hands on him, crying out, Men of <i>Israel</i>, help! This is the Man that teacheth all Men every where against the People, and the Law, and this Place; and farther brought Greeks into the Temple, (having seen <i>Trophimus</i>, an <i>Ephesian</i>, in the City with him sometime before) and hath polluted this holy Place. And they drew Paul out of the Temple, and went about to kill him; 'till <i>Lyas</i> the chief Captain rescued him, and carrying him to the Castle, gave him Leave, at his Desire, to speak from the Stairs to the People; to whom he makes his Defence. And, <i>inter alia</i>, gives an Account of what had pass'd on the Road to <i>Damascus</i>; and that at <i>Damascus</i>, <i>Ananias</i> had said to him, God has chosen thee, that thou shouldst see that just one, and shouldst bear the Voice of his Mouth; for thou shalt be his Witness unto all Men, of what thou hast seen and heard: And now why tarriest thou? Arise, and be baptiz'd, and wash away thy Sins, calling on the Name of the Lord. And then gives an Account of his being sent by Christ to the Gentiles, when he was come again to <i>Jerusalem</i>: viz. The second Time of his coming there after his Conversion.	

In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
					The People, incens'd at his Defence, and particularly at his saying, that Christ sent him to the Gentiles, encrease their Tumult; so that the chief Captain order'd him to be examin'd by scourging. But as they were binding him, in order to scourge him, on finding that he was a Roman, the chief Captain, the next Morning, loosed him from his Bands; order'd the chief Priests, and all their Council to appear, and Saul to be brought down from the Castle, and to be set before them; who makes his Defence: When finding on looking earnestly on the Council (with whose Faces he was well acquainted) that the greater Part of it consisted of Pharisees, creates a Division between them and the Sadducees. The chief Captain fearing lest he should have been pull'd in pieces on the Dissention and Tumult, order'd him to be brought into the Castle. There the Lord stood by him and said, Be of good Cheer Paul, for as thou hast testified of me in Jerusalem, (the Metropolis of Palestine) so must thou bear Witness also at Rome, the Metropolis of the World. The chief Captain being inform'd by Paul's Nephew of a Conspiracy of certain Jews to take away Paul's Life, when he should next be brought before the Council, sends him away by Night thro' Antipatris unto Felix the Governour at Cesarea. Five Days after Paul's Arrival at Cesarea. Ananias the High Priest, with the Elders,	Acts 22. 23-30. Acts 23. 1-7. Acts 23. 11. Acts 23. 23. Acts 23. 31. Acts 23. 33. Acts 24. 1-9. Ver. 10-22.
		Antipatris. Cesarea.	3			

An Abstract of the

In which of Paul's 9 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How o'ten Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
	59				and Tertullus the Orator came thither ; who accuse Paul before the Governour of being a pestilent Fellow, a Mover of Sedition among all the Jews, throughout the World, and a Ringleader of the Sect of the Nazarenes. Paul denies the Charge. Felix defers giving any Sentence till <i>Lyfias</i> should come down, and 'till he should be fully inform'd by him of the Matter : And orders him to be kept as a Prisoner, but at large. Afterwards he and his Wife <i>Drusilla</i> , a Jewess, sent for him, and heard him of the Faith in Christ. And on his reasoning of Righteousness, Temperance, [Chastity <i>incontinent</i>] and Judgment to come, &c. Felix trembled. However Paul having given Felix no Bribe, he leaves Paul bound to please the Jews.	
	60				<i>Festus</i> , succeeding Felix, is importun'd by the Jews at Jerusalem, to send for Paul thither, laying wait to kill him. But <i>Festus</i> order'd them to go down with him to <i>Cesarea</i> , and accuse Paul there. When they were come hither, as they could prove nothing against Paul, so Paul asserts his own Innocence: But to avoid the Consequence of his being sent by <i>Festus</i> to Jerusalem to please the Jews, appeals to <i>Cesar</i> , upon Christ's Direction in the Castle at Jerusalem ; in order to his preaching the Gospel at Rome.	Acts 24. 25-27.
					But before he is sent to <i>Cesar</i> , King <i>Agrippa</i> and <i>Bernice</i> coming to <i>Cesarea</i> , and being desirous to hear him, Paul is brought forth, and makes the King an eloquent Speech ;	Acts 25. 10, 11.

In which of Paul's 5 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 4th Apostolick Journey to convert at Rome, Italy, Spain, and Crete: Or his Roman, Italian, Spanish, and Cretan Journey.					and inter al. gives an Account of what had pass'd on the Road to <i>Damascus</i> , at <i>Damascus</i> , and at <i>Jerusalem</i> , viz. (the second Time of his being there after his Conversion) and the true Cause of his being taken up by the Jews. Shews how he executed both his Commissions, that at <i>Damascus</i> , and that in the Temple. And says that he continues witnessing to small and great, that Christ should suffer, and should be the first, that should rise from the Dead, and shew Light to the Gentiles; the three Things which the Jews chiefly objected against Christ.	<i>Acts</i> 26. 2-24.
					<i>Agrippa</i> and <i>Festus</i> agree that <i>Paul</i> might have been set at Liberty, had he not appealed to <i>Cæsar</i> .	<i>Acts</i> 26. 32.
		<i>Sidon</i> ,		<i>Acts</i> 27. 3.	But it being determined by <i>Festus</i> , that <i>Paul</i> should go to <i>Rome</i> (together with other Prisoners, and particularly <i>Archareus</i> of <i>Thessalonica</i> . v. 2.) He is committed to <i>Julius</i> a Centurion of <i>Augustus's</i> Band; who intreated <i>Paul</i> courteously, and put him on Board a Ship at <i>Adramyttium</i> , bound for <i>Asia</i> .	<i>Acts</i> 27. 1.
		<i>Myra</i> , a City of <i>Lycia</i> .		<i>Acts</i> 27. 5.	The next Day they touch'd at <i>Sidon</i> . When they came to <i>Myra</i> , the Centurion finding a Ship bound for <i>Italy</i> , puts them on board.	<i>Acts</i> 27. 3. <i>Acts</i> 27. 2.
		<i>Fair Havens</i> , near <i>Laurea</i> .		<i>Acts</i> 27. 8.	When they came to <i>Fair Havens</i> <i>Paul</i> advis'd that they should winter there, foretelling the Damage of the Ship, and the Danger of their Lives, if they proceeded on the Voyage; (It being a stormy Month. <i>Acts</i> 27. 9.)	<i>Acts</i> 27. 5. <i>Acts</i> 27. 8-14.

An Abstract of the

In which of Paul's 3 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 4th Apostolick Journey.		On the Voyage		<i>Acts 27. 13.</i>	But the Centurion trusting rather to the Judgment of the Master of the Ship, than to Paul, and being unwilling to winter in so inconvenient a Port; set Sail for Crete: Where they soon met with a very great Storm, that lasted many Days. And when they gave themselves over, Paul foretels, that none of them should be lost; from an Angel, who revealed it to him, the Night before.	<i>Acts 27. 11, 12.</i>
		Melita Island		<i>Acts 28. 1.</i>	At last they are cast on Melita [now Malta] where a Viper fasten'd on Paul's Hand. But he shook it off, and felt no Harm; according to our Saviour's Promise, <i>Mark 16. 18.</i> Pabliu, the chief Man of the Island, lodg'd them three Days courteously.	<i>Acts 27. 14-20.</i> <i>Acts 27. 20-27.</i>
	61	Syracuse. Rhegium. Puteoli. Appii forum 3 Taverns.		<i>Acts 28. 12.</i> <i>Verse 13.</i> <i>Ibid.</i> <i>Acts 28. 15.</i>	Paul praying, and Laying his Hands on his Father, heals him of a Fever, and a bloody Flux; and others of other Diseases.	<i>Acts 28. 3-6</i> <i>Acts 28. 7, 8</i>
					Staid there with the Brethren they found, 7 Days. When the Brethren at Rome heard of Paul's being on the Road thither with his Companions, they meet them here. His Companions were (1.) Timothy, who came with him from Macedonia; <i>Acts 20. 4.</i> And who writes jointly with Paul from Rome to the Philip- pians, Colossians, and Philemon. <i>Philip. 1. 1. Coloss. 1. 1. Philem. v. 1.</i> (2.) Luke, who was likewise his Companion from Troas, <i>Acts 16. 11.</i> through- out all the Journeys men- tion'd in the <i>Acts</i> , and was particularly one that was chosen of the Churches to car- ry the Contributions to Jeru-	

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In which of Paul's 5 Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 4th Apostolick Journey.					<i>Salem</i>, 2 Cor. 8. 18, 19. When Paul was sent from <i>Jerusalem</i> as a Prisoner hither. Paul likewise sends Salutations from <i>Luke</i> in 2 of his Epistles writ from hence, <i>Coloss.</i> 4. 14. <i>Philem.</i> v. 24. (3.) <i>Aristarchus</i>, one of his Fellow-Travellers from <i>Macedonia</i> <i>Acts</i> 20. 4. and 27. 2. and his Fellow-Prisoner here. <i>Coloss.</i> 4. 10. (4.) <i>Tychicus</i>, another of his Fellow-Travellers, <i>Acts</i> 20. 4. And whom he sent from hence to the <i>Colossians</i>, <i>Coloss.</i> 4. 7. (5.) <i>Mark</i> the Nephew of <i>Barnabas</i>, <i>Coloss.</i> 4. 10.	
		Rome.	I	<i>Acts</i> 28. 16.	During the Time of his Imprisonment he converts among others some of <i>Cæsar's</i> Household. <i>Philip.</i> 4. 22. Several of the <i>Prætorian</i> Soldiers, as well as the Servants. For he says his Bonds were manifest. <i>Philip.</i> 1. 12, 13. <i>Onesimus</i>, the Servant of <i>Philemon</i>, a considerable Man at <i>Colossæ</i>, <i>Philem.</i> v. 10. And probably great Numbers of others, since the <i>Roman</i> Historians afterwards call them a vast Multitude. <i>Tacit. Ann.</i> xv. 44. <i>Suet. in Ner. cap.</i> 10. Paul is suffer'd to dwell in his own hired House; whilst the rest of the Prisoners are deliver'd to the Captain of the Guard. The mild Treatment he met with must have proceeded from that favourable Representation which <i>Festus</i> made of his Case. This mild Treatment of him, and his Constancy, prov'd a Furtherance to the Gospel of Christ: Other Brethren taking Encouragement from thence to preach with greater Boldness. <i>Philip.</i> 1. 12.	

Three

An Abstract of the

In which of Paul's & Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 4th Apostolical Journey.					Three Days after his Arrival, he called the chief of the Jews together; shewing them how he came a Prisoner to Rome. They tell him, that they had heard nothing against him; but should be glad to hear of his Sect. And on a set Day Paul preached to them in his own Lodgings. Some believing, and some believing not, He applies <i>Isaiah</i> 6. 10. to them; and then says, Be it known, therefore unto you, that the Salvation of God is sent unto the Gentiles, and they will hear it. And after this he received all that came in unto him, (both Jews and Gentiles) and preached to them for the Space of two Years boldly.	<i>Acts</i> 23. 17-21.
					<i>Acts</i> 28. 31. Whilst he remains a Prisoner at Rome, the <i>Philippians</i> being very solicitous that he might not want in his Imprisonment, send <i>Epafras</i> to him with a Supply. <i>Philip.</i> 2. 25. and 4. 18. <i>Epafras</i> falls sick at Rome, <i>Philip.</i> 2. 27. As soon as he recovers, Paul sends him back to them, with an Epistle, to comfort them under his Afflictions, to heal their Divisions, (which it is like <i>Epafras</i> had acquainted him with) but especially to warn them against the Jewish Seducers, (with which all <i>Asia</i> and <i>Galatia</i> was infested) to exhort them to several moral Duties. and to thank them for their Supply. About the same Time, He seems to have received a Supply from the <i>Colossians</i> by <i>Epafras.</i> <i>Coloss.</i> 1. 7, 8. who seems to have become his Fellow Prisoner, <i>Philem.</i> v. 23.	

And

In which of Paul's Apostolick Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 4th Apostolick Journey.					And having learnt their State from him, writes to them, to secure them against the false Philosophy, and against the Elements (or rather <i>Shadows</i>) of the Jews. And sends it by <i>Tychicus</i> and <i>Onesimus</i>. <i>Coloss.</i> 4. 7, 9. By <i>Tychicus</i> he also writes to the <i>Ephesians</i>, <i>Eph.</i> 6. 21. whom he either apprehended infected, or in Danger of the same Errors with the <i>Colossians</i> and the <i>Philippians</i>; and therefore writes in the same Strain. He writes also to <i>Philemon</i> by <i>Onesimus</i>, to desire him to take <i>Onesimus</i> his Servant again, who having robb'd him, had ran from him, but whom <i>Paul</i> had converted in his Bonds. In his Epistles to the <i>Philippians</i> and to <i>Philemon</i> he tells them, he shall soon come to them. About this Time <i>James</i> writes his Epistle.	
		Italy.		<i>Heb.</i> 13. 23, 24.	After <i>Paul</i> was set at Liberty, he leaves <i>Rome</i>, and goes to <i>Italy</i>; from whence he writes his Epistle to the <i>Hebrews</i>, after <i>Timothy</i> was set at Liberty at <i>Rome</i>. He writes this Epistle to the Believing <i>Hebrews</i>; i. e. The Jews who spake the Hebrew Tongue, and sent it to Those of a Certain Place [at <i>Judea</i>, or perhaps <i>Jerusalem</i>] because he says they had had Compassion of him in his Bonds, <i>Heb.</i> 10. 34. desires them to pray, that He may be restor'd to them, <i>Heb.</i> 13. 19. and promises to return to them. <i>Ver.</i> 23. He writes this Epistle to preserve them from Apostatizing from the Faith of <i>Christ</i> to <i>Judaism</i>, by reason of the Persecution they suffer'd from the Jews in <i>Judea</i>, on account of their	<i>Philip.</i> 1. 23, & 2. 24. <i>Philem.</i> ver. 22. <i>Heb.</i> 13. 24. <i>Ver.</i> 23.

An Abstract of the

In which of Paul's 3 Aposto- lick Jour- neys.	An. Dom.	Places whi- they they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 5th Apostolick Journey to strengthen and confirm in <i>Greece, Italy, and Spain</i> : Or his 2d <i>Cretian, Roman, Italian, and Spanish</i> Journey.	64	Spain.		Rom. 15. 24.	embracing and persevering in the Faith of Christ. Soon after his writing this Epistle Timothy joins him in Italy. From Italy, as I apprehend, he went to Spain, according to his Intention signify'd to the Romans. Rom. 15. 24. Clem. Ep. 5. 5. Chrys. Orat. 7. in S. Paul Tom. 8. p. 59. Theod. in Paul. p. 25.	
		Crete.	1	Tit. 1. 5.	From Spain he sails to Crete in his Way to Jerusalem. And Leaves Titus there.	Tit. 1. 5.
		Jerusalem.	6	Heb. 13. 23, 24.	Sails from Crete to Judaea, and goes to Jerusalem, according to what he writ to the Hebrews, Heb. 13. 23, 24.	
		Antioch in Syria.	6		Goes from Jerusalem to Antioch in Syria (as is probable, he having always made this his Route in his former Journeys) making that his Way to Crete, Rome, Italy, and Spain, where he seems to design to go.	
	65	Colosse.			Paul stays at Colosse some Time, as he had told Philemon he would. Philem. v. 23.	
		Philippi.	3		Paul stays at Philippi some Time, pursuant to what he writ to the Philippians, Philip. 1. 25. & 2. 24. Writes his Epistle to Titus, when he had Artemas and Tychicus with him.	Tit. 3. 12.
		Nicopolis in Epirus.			And bids him come to him at Nicopolis [viz. in Epirus] where he winters. Possibly Paul took Colosse and Philippi in his Way to Crete, Rome, &c. to thank them for their great Care of him, when he was a Prisoner at Rome; as well as to perform his Promise to them.	Tit. 3. 12.
	66	Corinth.	3		And thence to Corinth, where he leaves Erastus sick.	2 Tim. 4. 20.
		Troas.	4		From Corinth he goes to Troas; and there leaves his Cloak and parchments: For he could	2 Tim. 4. 13.

Scripture History of the APOSTLES, &c.

49

In which of Paul's Apostolic Journeys.	An. Dom.	Places whither they went.	How often Paul had been there after his Conversion.	Proofs of the time & place. Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 5th Apostolic Journey.				not well do it, when he had so many Companions, as he had the third Time of his being here; had the Collections to carry with him to Jerusalem; and had hired a Ship on Purpose to carry him, his Things, and Companions.	
		Miletram in Crete.	2	From Troas, He Sails for Italy; designing, as I suppose, to go and visit those whom he had converted in his former Journey there, and perhaps to go from thence to Spain: It having been always his Method to take a 2d Journey to strengthen those whom he had converted in a former. Pursuant to this Design, in his Way to Italy, he lands at Crete: And at Miletram leaves Trophimus sick.	2 Tim. 4. 20.
	67	Rome.	2	Sails from Crete to Italy, goes to Rome, where he finds a very different Face of Affairs from the Time of his first being there. The Christian Religion was now treated not only as a new but as an impious Superstition; and the Christians as abominable People, that deserv'd to be hated of Mankind. Suet. in Ner. c. 16. Tacit. Annal. xv. 44. This perhaps was owing to the Calumnies, that the Jews spread of them every where, and which, perhaps, also the Gnosticks by this Time gave too much Countenance to. Hereupon Paul, as one of the chief of his Sect, was cast into so close Confinement, that Onesiphorus with Difficulty found him out. 2 Tim. i. 16. And was in such Danger that as no Man stood by him, 2 Tim. iv. 16. so Alexander the Copper-smith did him	

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An Abstract of the

In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transitions.	Proofs of the Transitions.
Paul's 5th Apostolick Journey.					much Harm. V. 14, 15. However Paul made such an Apology for himself, and the Christian Religion, that he was for some Time deliver'd out of the Mouth of the Lion, and the Christian Religion became more fully known. 2 Tim. 4. 17. During his 2d Imprisonment at Rome he sends Titus (who came hither with him from Nicopoli) to Dalmatia, 2 Tim. 4. 10. And after his first and 2d Defence he writes his 2d Epistle to Timothy. That all this was done during Paul's 2d Imprisonment at Rome will appear from the following Considerations. In the first Imprisonment Timothy was a Prisoner with him, Heb. 13. 21. And Paul joins Timothy with him in 3 of the Epistles he writ in the 1st Imprisonment. Besides in the first Imprisonment Paul was a Prisoner at large in his own hired House; all Persons having free Access to him, Acts 24. 16. 30. When he writ this Epistle, he was in such close Custody, that Onesiphorus with Difficulty found him out, 2 Tim. 1. 17. Finally, in the first Imprisonment he writes, that he should soon be enlarg'd. Phil. 1. 25. & 2. 24. Philem. v. 22. In this Epistle he tells Timothy, that He is ready to be offer'd up, and the Time of his Departure is at Hand, that he has fought the good Fight, and finish'd his Course, 2 Tim. 4. 1. 8. And tho' God had deliver'd him out of the Mouth of the Lion [Nero or Helius Caesar.] at his first Defence; yet he does not add, that he will	

Scripture History of the APOSTLES, &c.

31

In which of Paul's 5 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
Paul's 5th Apostolick Journey.	68				deliver him out of it ; but from every evil Work, and preserve him unto his Heavenly Kingdom. Tim. 4. 16. 19. Peter writes his 2 Epistles about this Time, declares himself an Elder, and a Wit- ness of the Sufferings of Christ. Jude seems to have writ his Epistle at the same Time, from its Agreement in Mat- ter and Expressions with the Epistles of Peter. Tho' Paul's Intention seems to have been to have gone to Italy, and Spain to strengthen the Disciples he had made in his former Journey ; yet he went no farther, but suffer'd Mar- tyrdom (under Helius Caesar, the vilest Lieutenant of the vilest Prince, that ever liv'd.) And so did Peter in the Man- ner Jesus foretold, John 21. 18.	
	70				John writes his first general Epistle ; declares himself a Witness, and perhaps, writes his two other Epistles about the same Time. John styles himself an Elder in his two last Epistles, 2 John 1. and 3 John 1. It is probable he writ the 2d from Ephesus, the chief Church of the Gentiles in lesser Asia ; and that she is the Sister of the elect Lady, and her Children, viz. of the Church of Jerusalem ; the elect Lady to whom, perhaps, this Letter is address'd. This Year Jerusalem is be- sieged, taken, sack'd, and burnt	1 John 1. 1. 2, 3. and 4, 14.

by

An Abstract of the Scripture History, &c.

In which of Paul's 3 Aposto- lick Jour- neys.	An. Dom.	Places whi- ther they went.	How often Paul had been there after his Conver- sion.	Proofs of the time & place.	Their most Remarkable Transactions.	Proofs of the Transactions.
	96				by Titus, according to Christ's Prophecy, Luke 19. 43. 44. 1100,000 Jews perish, 97000 are made Prisoners, besides an innumerable Company, who, in other Places, kill'd themselves, or perish'd thro' Famine, Banishment, or other Miseries. John is banished into the Isle of Patmos by Domitian: And there receives and writes his Revelation. After Domitian's Death St. John returns to Ephesus, and at the Request of the Church writes his Gospel.	Revel. i. 91

I
E S S A Y.

ON THE

Teaching and Witness

OF THE

S P I R I T.



L O N D O N,

Printed in the Year MDCCXXV.



ESSAY I.

ON THE

Teaching and Witness of the HOLY SPIRIT.



THE Christian Religion being the last and most gracious Dispensation of God to Mankind, and yet not being without its Enemies, among some few of the Sober (and who seem, at least, on all other Occasions) Capable, Diligent, and Fair Enquirers; as well as among the Vicious, the Lazy, the Knavish, and the Incompetent; and the greatest Witness to the Truth of the Christian Religion being the Holy Spirit; I have thought it might be of some Service, to consider that Evidence with all the Attention and Care I could.

I have chosen to do this the rather, because whilst I think this teaching of the Spirit the greatest Proof of the Truth of the Christian Religion; I at the same time see, that it runs so much through the Beginning and End of the Gospels, particularly St. *John's*, and is so much insisted on in the *Acts*, and all the *Epistles*, that neither the Scheme of the Christian Religion it self, nor a great Number of Texts in the New Testament can be understood, without carefully considering it.

The Invisible God, the Creator of all Things, who, at first made Man upright and happy, *often*

convers'd with him, whilst he kept his Integrity, by the WORD ; by whom he made, and governs the World : As may be gather'd from that short History, which Moses gives us, of the Creation of our First Parents. We have an Account of God's conversing with them four Times before the Fall, Gen. i. 28 — 31. and ii. 15, — 18. This was an Honour therefore he often vouchsaf'd them, if the general Opinion be true, of the short Time they preserv'd their Innocence. How much oftner God might vouchsafe them this high Privilege, we don't exactly know ; but that it had been often enough for Adam and Eve to be well acquainted with his Voice, we may likewise gather from these Words: And they heard the voice of the Lord God walking in the Garden, in the Cool of the Day ; and Adam and his Wife hid themselves among the Trees of the Garden : And the Lord God called unto Adam, and said unto him, Where art thou ? And he said, I HEARD THY VOICE in the Garden, and I was afraid, because I was naked, and I hid my self, Gen. iii. 8,—11.

But after our First Parents had disobey'd God's exprefs Command, and thereby drawn on themselves a perpetual Banishment from Paradise, and render'd themselves, as well as their Posterity, liable to Death ; God did not vouchsafe such frequent and immediate Intercourses between himself and them,

them, or any of their miserable Race after them.

However, though God was pleas'd to withdraw this frequent and immediate Inter-course, whereby Mankind might have learnt from himself their Duty, and his Disposition to accept them in the Discharge of it; yet he did not leave himself without a *Witness*: Having implanted in them the Knowledge of Good and Evil, and having *made every Man a Law unto himself; the Work of the Law being written in all their Hearts; their Conscience also bearing WITNESS, and their Thoughts the mean while accusing or excusing one another*, as St. Paul elegantly expresses it, *Rom. ii. 14, 15.*

And as God has thus plac'd a Witness for himself in every Man's Heart, suggesting to him, what he ought to do; so has he not left himself without a *Witness, that he is dispos'd to accept* those, who endeavour to obey this Law of their Minds; not only by some Degrees of Forbearance, in *not executing Sentence speedily on their evil Works*; Ecclef. viii. 11. and *by suffering* them long, because he is unwilling *that any should perish*; 2 Pet. iii. 9. but by *doing them good; giving them Rain from Heaven, and fruitful Seasons, and filling their Hearts with Joy and Gladness*: Acts xiv. 15. And thereby, as well as by other Methods, inviting them all to *seek the Lord, if happily they might feel* (alluding

to the Darknes, in which the heathen World is represented in Scripture,) *after him ; though he be not far from every one of us : For in him we live, and move, and have our Being,* Acts xvii. 27, 28.

Thus far God has testify'd his Will, and his gracious Dispositions to all Men since the Fall ; even to those, whom *he winked at,* Acts xvii. 30. (or acted as a Man that winks connives , and will not see ,) suffering them *to walk in their own Ways,* Acts xiv. 16. without sending any special Messengers to inform or reclaim them.

But to some, *i. e.* to those, who made the best Use of these common Discoveries of his Will and Goodness, God did not stop there ; but manifested himself farther : More particularly to Persons of the most exemplary Piety : Chiefly indeed by his Spirit, as he did to *Enoch* ; whereby *Enoch prophesyd,* Jude xiv. But sometimes by such Appearances, as he bless'd our First Parents with ; by which *Christ preach'd to the Disobedient before the Flood, who were the Spirits in Prison,* [or who were held Captive by the Devil, through their own Lusts and Passions] by the Instructions which He [the Lord] gave to *Noah,* Gen. vi. 7, 8, — 14. whereby *Noah* became *a Preacher of Righteousness,* as *St. Peter* informs us, 1 *Pet.* iii. 18, 19, 20. 2 *Pet.* ii. 5.

And

And though after the Spirit of God left striving with the old World, and *testifying* against them; the Flood came and swept them all away, but Eight Persons; yet God seem'd afterwards, on the renewing the Face of the Earth, to converse with *Noah* again, as he did with our first Parents after the Creation, *Gen. ix. 1,—18.* And tho' on all his Posterity's forsaking the Worship of God, and falling into Idolatry and Vice, (as they quickly did) God did not see fit to continue that immediate Intercourse with them; Yet did he single out *Abraham*, the Father of the Faithful, a Man of eminent Virtue, to communicate his Will to, by Dreams, Visions, and Messages, which he did not only send by inferior Angels, but by the Lord himself, even him, that was afterwards known as the Angel of his Covenant. And after *Abraham*, he was pleas'd to vouchsafe some of these Divine Communications to *Isaac* and *Jacob*, and to their Seed; till they, becoming a Great People, had *Moses* for their Teacher; who had not only the Spirit of Prophecy, but was one, to whom *God spake Face to Face; making also his Glory to pass before him.*

After *Moses* had given so full a Discovery of God's Mind and Will to them, *there arose indeed in Israel no Prophet like unto him:* Yet did God, on all great Occasions, *send them Prophets from Time to Time, with line upon line, and precept upon precept; with here a*

little and there a little, *Isaiah* x. 10. encouraging them when they were faithful ; and TESTIFYING *against them by his Spirit* in their Mouths, (as the *Levites* expres'd it, *Nehem.* ix. 29, 30.) whenever they revolted from God, or brake his Commandments.

And though God did not send any Prophet to the idolatrous Nations after the Flood, for more than 2000 Years ; *winking at the Times of their Ignorance* : Yet *Abraham*, *Isaac* and *Jacob*, who travelled up and down among them, and had such extraordinary Providences attending them ; and afterwards the *Israelitish* Nation, which had such Laws from Heaven, such miraculous Manifestations to them, and divine Appearances in their Favour, in leading them out of *Egypt*, through the *Red Sea*, and the Wilderness ; in the Conquests of *Canaan*, and in the singular Protection and Felicity of that Countrey ; such particular and exemplary Punishment for their Vice and Idolatry, in their Captivities ; and such uncommon Restorations to their own Countrey, on their Repentance ; according to plain Predictions of the one and the other ; were a standing Witness for God, and a plain Revelation to the whole World, that would but give themselves the trouble to enquire after the News of these Patriarchs, and this wonderful Commonwealth : They being set by God as a
I
Light

Light on a Hill, on purpose to draw the Eyes of all Mankind after them.

The Spirit, who *strove* no more with the Bulk of Mankind after the Flood, seems also to have left *the Jews, for more than three hundred Years* after *Malachi*, their last Prophet, on the finishing of the second Temple: Prophecy, and all the other Glories of the first Temple disappearing under the Second; to prepare them the more to expect the Lord, who was *to come himself to fill this Temple with his own Glory*; and thereby to make the despised *Glory of the second Temple greater than the Glory of the first*, Hag. ii. 7, 9. *Mal. iii. 1.* This was indeed a Period of the thickest Darkness, like that which precedes the Dawn of Day. The Heathen World was sunk into the grossest Idolatry, Polytheism and Immorality; which they not only believ'd and practis'd, but wrought up into their highest Acts of Devotion. The *Jews*, who had the Oracles of God, had notoriously corrupted them by their false Glosses and Traditions; which they had not only added to the Law, but by them *rendered the Law it self of none Effect*: So that since the *Light that was in the World was Darkness*, how great must the *Darkness have been*? And since *the Blind were leading the Blind*, what could have follow'd, *but that both should have fallen into the Ditch*? had not the Day first dawn'd, and then the *Sun of Right-*

Righteousness himself arisen upon, the World, and at last broke forth from the Clouds, that veil'd his Glory, and shone out with his full Lustre, in the Illuminations of the Holy Ghost. Wherefore, after so great an Interval of Prophecy, God was pleas'd to fill *Zachary and Elizabeth with the Holy Ghost, and they prophesyd,* Luke xli. 62. And the Virgin *Mary, on whom the Holy Ghost came,* brake forth into a sublime Hymn, *Luke i. 25, 46, —56.* Good old *Simeon had the Holy Ghost likewise upon him:* And *Anna* the Prophetess *Luke ii. 25, 26,—36.* And *John Baptist* was at last fill'd with the Holy Ghost, from *his Mother's Womb,* Luke i. 15. from whence he became a greater Prophet, than any that went before him. For *among them that are born of Women,* there had not [at that Time] *been a greater than John; all the Prophets and the Law prophesying until him,* and then in some Sort ending: For he not only foretold the Appearance of Jesus, the Great Prophet, darkly, and as a Thing at a Distance, as the Law, and the other Prophets before him had done; but having the Honour to be his *immediate Forerunner,* and *prepare the Way for him.* For he exhorted Men to repent of those Vices, that would hinder their receiving him; both by encouraging them to repent, from baptizing them into the Faith of the Doctrine of the Remission of Sins, which he so clearly taught;

taught, and of Christ's being ready to appear ; and by denouncing the utter Exirpation of their Nation , if they should continue impenitent : And had at last the Honour to introduce Jesus publickly to People, and point him out to them , on a special Revelation made from God to him, that That was *He* : Saying unto them, *John* i. 20. *Behold the Lamb of God, which taketh away the Sins of the World!*

He was that *great Prophet*, after whom all the other Prophets first *enquir'd* ; *searching diligently what, or what Manner of Time the Spirit of Christ that was in them did signify, when it testify'd before his Sufferings, and the Glory that should follow* ; 1 Pet. i. 10, 11. And to whom (after they had thus search'd) *they all witnessed* ; Acts x. 43. *of whose Days all of them from Samuel foretold* ; Acts iii. 24. *of whom all the Scriptures testify* ; John v. 39. and to whom *John himself came to bear witness*, John i. 7. And no wonder : Since he, who had appear'd to our first Parents in the Garden, and to some of the Patriarchs and Prophets, on many important Occasions ; who had dwelt in the Cloud of Glory, and conducted the Children of *Israel* through the *Red-Sea* and the Wilderness ; fill'd the Tabernacle, and then the Temple, dwelling between the Cherubims, from whence he gave Answers in great Conjunctions ; was now to be *Emanuel,*
God

God with us, and to tabernacle among us : So that Men were to behold his Glory, as the Glory of the Only Begotten Son of God, full of Grace and Truth, Joh. i. 14. and were likewise to hear him TESTIFY in a familiar and human Voice, what he knew, and had seen, John iii. 11. Or as John Baptist says of him, what he had seen and heard. And though his Testimony did not meet with the Reception it ought, yet could they not help admiring the gracious Words that came out of his Mouth ; and acknowledging, that never Man spake as he spake.

And though this Divine Person *was with God in the Beginning, and was God ; the Only-Begotten and Well-beloved Son of God, lying in the Bosom of the Father ;* intimately acquainted with all his Councils ; yet emptying himself of his Glory , he humbled himself so far, as that, like other Prophets, he *taught the People by the Spirit, all the Days of his Flesh.* But with this Difference, that he was not only full of the Holy Ghost, as they were, but had it *without Measure, Joh. iii. 34. being anointed with the Oil of Gladness above his Fellows :* By which he not only taught the People, but conducted himself, and wrought all his Miracles in their Sight : Miracles which were wonderfully calculated to convince the *Jews ;* being very superior to what *Moses* had wrought, in their Number, Extent and Beneficence, (admirably suited

ed to the gracious Design of his Appearance) and the Permanency of their Effects; as well as in the Manner of Working them: Doing them with a Word, and by his own Authority; and in giving others a Power to work them in his Name.

Thus is our Conscience, and God's Providence, God's Witness to all Men: And thus is his Spirit in the Mouths of the Patriarchs and Prophets; especially in *John Baptist*; but above all in Jesus Christ (to whom God gave the Spirit, not by Measure) God's great Teacher, and Witness to his Church and People, in the several Ages of the World.

- But tho' the Spirit taught and witnessed for God in all the Revelations, Prophecies, Predictions and Miracles, that the Patriarchs, the Prophets, *John Baptist*, or even our Blessed Lord himself in his State of Humiliation, did give, and work; yet was there a Time to come, in which he was to do it, in so superior a Degree, that *John* tells us, that the Holy Ghost was not *then so much as given*, nay nor was not to be given, till *Jesus was glorified*, John vii. 38, 39. And so likewise our Saviour tells his Disciples, just as he was going to leave them, *John* xvi. 7. That the Holy Ghost would not come, till he departed. And then it was, that the Spirit of Truth was to be the chief Teacher and Witness for Jesus, as Jesus had been for the Father; or, as our Saviour says, that *he should testify of him,*

him, John xv. 26. For our Saviour had taught his Disciples such Truths only as they could bear, *Mark* iv. 33. But the *Spirit of Truth was to lead them into all Truth*, and was then likewise *to take, not only of the Fathers, but Things that would be made Christ's*, (for then all Things that the Father had would be his) and shew *those* Things unto them, *John* xvi. 14, 15,—25. and xv. 26. Nay, indeed, the Spirit could not be given, till Christ was glorified: For Christ was first *to receive him as the Promise of the Father, and then to shed him down on his Disciples*, *Acts* i. 4. ii. 33. Or as the *Psalmist* says, *To ascend and receive Gifts for Men*, before he was to *give those Gifts to them*, *Psal.* lxviii. 18. *Eph.* iv. 8. This was the first Act of that Regal Power to which he was advanc'd.

John Baptist, as a Prophet, and greater than a Prophet, was sent to bear *Witness to Christ*, and bore it accordingly, *John* i. 7, 8,—27, 31,—34. Whence *John* is stiled a *Witness*, ver. 6,—8. and is *said, by his own Disciples, to have born Witness to Christ*, *John* iii. 26. The Father had also born Witness to him, *Mat.* iii. 17. and xvii, 5. And especially the Spirit; through which he did those mighty Works he perform'd; and to all which he appeals, *John* v. 32, 33,—36, 37. Yet we find our Saviour appeals to this farther Testimony of the Spirit; and says, (as we shall in Fact find,) that infinitely greater
Effects

Effects should be produc'd by it in the World, than by the other Testimonies I have mention'd. For he tells his Disciples, *that the Spirit should convince the World of Sin, Righteousness, and Judgment*, John xvi. 8, 9. And to this also St. *John* appeals, as to the greatest Witness, saying, 1 *John* v. 6. *It is the Spirit that beareth witness*. And Rev. xix. 10. *That the Testimony of Jesus is the Spirit of Prophecy*: As if it was so much the Province of the Spirit to bear Witness and give Testimony, that no other Witness or Testimony was to be esteem'd one, in Comparison of His.

Since the Law and the Prophets all refer to the Teaching and Testimony of Jesus, and Jesus to the Teaching and the Witness of the Spirit; It must needs be of the highest Consequence to the Christian Religion, that this be rightly understood. I will therefore explain what I mean by the Teaching and the Witness of the Spirit: I will endeavour to shew the Necessity there was for this Teaching and Witness of the Spirit, in the first Settlement of Christianity: I will farther prove, that the Spirit did so Teach and Witness in the first Settlement of Christianity; and will shew in what this superior Teaching and Witnessing did consist: I will from thence shortly state, what was the Consequence of Reviling and Blaspheming it;

it ; or what I take to be the Sin against the Holy Ghost ; and address my self very shortly to the Deists, who desire to be thought the only Free-Thinkers of the Age ; and to those, who professedly write against them.

Our Saviour, by the Spirit, taught in the Days of his Flesh. But many of the Truths he taught, he taught in Parables ; and *without a Parable spake he not unto them*, Matth. xiii. 34. *As they were able to hear* [or to bear] *it*, as *Mark* says, *Mark* iv. 33. And though he went farther with the Disciples, expounding some of his Parables privately unto them, as *Mark* also informs us, *ver.* 34. and as he and the other Evangelists inform us, in several other Places ; yet our Saviour told his Disciples, just as he was going to leave them, *That he had many Things to say unto them ; but*, says he, *you cannot bear them now*, John xvi. 12. For such were their Prejudices, that by the Means of them, they could as little bear them, as *old Bottles*, or as old Skins *could new Wine* ; as our Saviour says of them on another Occasion, *Matth.* xix. 17. So that, just as he was going to leave them, he says of all that he had ever said to them, *These Things have I spoken to you in Proverbs : The Time cometh, when I shall no more speak to you in Proverbs, but I shall shew you plainly of the Father*, John xvi. 25. Nay, so strong were the

the Prejudices of his Disciples, that they did not understand some of those Things, which our Saviour told them in the plainest Terms possible ; *they being*, by the Means of their Preconceptions, *hid from them*, Luke ix. 45. and xviii. 34.

The People thought, that Jesus of *Nazareth* was not Christ, because *Elias* was not come. They thought he could not be the *Messias*, because they imagin'd they knew his Parents, that he was born at *Nazareth*, the meanest City in *Galilee*, the most despicable Part of *Palestine*. They thought his Appearance too mean and contemptible for the King of *Israel*, who, as they imagin'd, was to take Temporal Power, and deliver them from the Yoke of the *Romans*, set up an universal Monarchy, subduing the Nations under them, and becoming their King and Governor, to continue such for ever. And though Jesus set the Disciples right as to one of those Things, *viz.* about *Elias* ; yet he never attempted to set them right as to some of them ; nor was he understood, as to what he said to set them right about others.

But *when the Spirit of Truth was to come*, he was to guide his Apostles into all Truth, John xvi. 13. Teach them all Things, John xv. 26. And bring all Things to their Remembrance. He was to give them such a clear Knowledge of the Truth, as to remove all Objections, which might arise

rise from the false Traditions of the Elders, or from mistaking the Design and Meaning of the Law and the Prophets. And therefore the Spirit then taught them, That Jesus was not only *of the Seed of David, according to the Flesh, but that he was declar'd to be the Son of God with Power, when he was rais'd from the Dead*, Rom. i. 3, 4. that he was rais'd to *sit on David's Throne, being exalted by the Right Hand of God*, Acts ii. 30, 33. *and made Lord*, [or the way of Access to the Father, and of all Communications from him,] *and Christ*; the anointed Prophet, High-Priest, and King of his Church, v. 3. *and a Prince and a Saviour, to grant Repentance and Remission of Sins*, together with the Gifts of the Holy Ghost, and Eternal Life, which God gives by him, to all that obey him, Acts v. 31. They now understood, that how mean soever he had appear'd upon Earth, by emptying himself of his Glory, and becoming Poor for our Sakes; yet that God had glorify'd him; giving him a Name above every Name that is named in Heaven and Earth; that he was to continue vested with this Power, till all his Foes were made his Footstool; and that though he was to be so far from delivering the *Jews* from the Yoke of the *Romans*, as to make the *Romans* the Executioners of his Vengeance on the *Jewish* Nation for rejecting him; yet that he was to be the Author of Eternal Salvation to all them that believe;

lieve; first, making them to fight successfully against all the Enemies of their Souls, and making them *more than Conquerors* at last, they being to Reign for ever with him in Glory. Thus *by the Spirit was given unto them*, THE WORD OF WISDOM, 1 Cor. xii. 8. whereby they were able to make others wise to Salvation. Or in other Words; thus was the Gospel reveal'd to them, which they were to publish to the World; and which St. Paul, in this *very Epistle*, calls *the Wisdom of God*: For speaking, 1 Cor. i. 24. *of Christ crucify'd*, [or the Gospel of Christ crucify'd] *which they preach'd*, he says, it was *unto the Jews a Stumbling-Block*, &c. But *unto them which are called, both Jews and Greeks, Christ*, [or the Gospel of Christ] *the Power of God*, AND THE WISDOM OF GOD: And afterwards, Chap. ii. Ver. 6, 7. he calls it the WISDOM OF GOD; *and the HIDDEN WISDOM*: And in his Epistle to the *Ephesians*, the *manifold WISDOM OF GOD*: As Christ, the great Teacher of it, calls himself THE WISDOM OF GOD; Luke xi. 49. That he speaks there of himself, is plain from the Parallel Place, *Matth. xxiii. 34. wherefore behold I send*: And in him *all the Treasures of WISDOM and Knowledge*; are said to be contain'd; Col. ii. 3.

To such Discoveries, as were made by the Word of Wisdom, the Ministrations of *Moses* bears some Proportion. St. Paul com-

pare his own Ministration, as an Apostle, with that of *Moses*, throughout all the Third Chapter of his Second Epistle to the *Corinthians*. *Moses had the Two Tables of the Law, and a Pattern of all Things deliver'd him in the Mount* : As the Apostles, (at least *St. Paul*) *receiv'd from the Lord, what they deliver'd unto us*. However, the Preference of the Apostolick Ministry to that of *Moses*, may be seen in several of the Verses of that Chapter.

By the Spirit also was given unto them the WORD OF KNOWLEDGE, 1 Cor. xii. 8. Whereby they were given to know, what was the Meaning of the Passages and Prophecies of the Old Testament; *where the Mystery, that was kept from Ages, but was then made manifest*, [by the Spirit then discovering it by the Word of Wisdom, and] *by the Scriptures of the Prophets, according to the Commandments of the Everlasting God, [was] made known to all Nations for the Obedience of Faith, Rom. xvi. 25, 26.* By this Word of Knowledge, *the hidden Wisdom, which God had ordain'd before the World, which yet none of the Princes of this World [or the Jewish Rulers] knew; (for had they known it, they would not have crucify'd the Lord of Glory) was reveal'd unto them, even by that Spirit, which searcheth all Things, yea, the deep Things of God, 1 Cor. ii. 7, 8, 10.* And which the Spiritual

tual Man, to whom those Things are propos'd, as well as he to whom they are reveal'd by the Spirit, *judges*, and sees to be right, *ver.* 15. For *the Prophets*, as St. *Peter* tells those to whom he writ, 1 *Pet.* i. 11, 12. *search'd what, or what manner of Time the Spirit of Christ which was in them did signify, when it testified beforehand the Sufferings of Christ, and the Glory that should follow; that not unto them, but unto us, they did minister the Things, which are now reported unto you by them, that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven; which Things the Angels desire to look into.* This Gift of *Knowledge* was given them for the fuller Confirmation of the Truth of the Christian Religion to the *Jews*; and for the removing Objections that might arise in their Minds to it, from the mistaken Apprehensions they had about the Law and the Prophets. And to this End (but not to found Christianity, which they always do on Facts) we see all their Sermons to *Jews*, from the second to the End of the *Acts*, are full of References to *Jewish* Types, Prophecies and Predictions: So are likewise their Discourses sometimes to the devout *Gentiles*: But never to the idolatrous *Gentiles*. Tho' after the idolatrous *Gentiles* were converted to Christianity, and might then be suppos'd vers'd in the Scriptures, their Epistles are full

of the same References, and particularly to such as *Judaiz'd*. By this Word of Knowledge, the Spirit reveal'd to them divers future Mysteries; *viz.* the great Events relating to the spreading, corrupting, or restoring the Christian Religion: As that the Gospel should be preach'd to the devout *Gentiles*, without requiring any farther Observance of the Laws of *Moses*, than of those which related to the devout *Gentiles*: And that the Gospel should be preach'd to the idolatrous *Gentiles*, with an entire Freedom from all those Laws. It was likewise reveal'd to them, that the *Jews* should be cast off, that there should be great Corruptions introduc'd into the Christian Religion; but that at last there should be a Recovery of the *Jews*, and a compleat Fulness of the *Gentiles*. So that *by the Word of Knowledge*, I understand the knowledge of the Meaning of the Law, and of the ancient Prophets, and the knowledge of the great future Events relating to the Church: And I understand it thus, because I find *the Word of Knowledge* distinguish'd by St. *Paul*, from the Word of Wisdom and Prophecy, and all the other Gifts of the Spirit enumerated, 1 Cor. xii. 8. And from Revelation and Prophecy, Ch. xiv. 6. And I take Revelation as it stands, Ch. xiv. 6. and as it relates to *Paul*, to signify the same Thing with *the Word of Wisdom*, (St. *Paul's* Wisdom, or Gospels being communicated to him by Revelation;) and Pro-

Prophecy to signify the Prediction of some lesser Event.

To such Revelations as these, some of those, which God made to *Abraham*, to *Moses*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, and to some of the lesser Prophets, concerning the greater Events that should happen to the People of the *Jews*, and concerning the Kingdom of the *Messiah*, bear a considerable Resemblance.

But as these two were the highest Gifts of the Holy Ghost, and seem to have been given chiefly, if not only, to the Apostles, especially in their highest Degrees; I shall say no more of them here, but refer my Reader for the rest to the Second Essay, where I shall endeavour to consider every Thing, that was peculiar to an Apostle.

But God did not only (by the Word of Wisdom, and the Word of Knowledge) give some Apostles to his Church, and some more eminent Prophets, to whom the Revelations of Matters of the greatest Importance and more extensive Usefulness (I have just now mention'd) were made; but also Prophets of an inferior Order, and which were more numerous in the Church, and which may be reduced to these several Kinds:

(1.) The Revelation of something of lesser Importance and Consequence, which could not be known, but by an immediate Disco-

very from God. And therefore to this Sort of Prophet is ascribed his *Revelation*, 1 Cor. xiv. 26, 30.

And this is, (1.) the *Prediction*, or the foretelling of something future, but of less Consequence : Such as the Dearth, *Acts* xi. 68. and the binding of St. Paul at Jerusalem, foretold by *Agabus* : *Acts* xxi. 10, 11. The Holy Ghost both witnessing, that *in every City Bonds and Afflictions* abode Paul, *Acts* xx. 23. and that neither the Ship that carried him, nor any that were on Board her should be lost, *Acts* xxvii. 23, 24. These were not unlike to the particular Discoveries which were made to *Deborah*, *Judg.* iv. 7. to *Eli*, 1 *Sam.* i. 17. to the Man of God, 1 *Sam.* ii. 27, *ad fin.* to *Samuel*, 1 *Sam.* ix. 15. to *Nathan*, 2 *Sam.* vii. 2. to the Man of God, 1 *Kings* xiii. 1, — 32. to *Abijah*, Ch. xiv. 5, — 17. and to *Elijah*, Ch. xvii. 1. and xix. 15, 16. These Prophets likewise foretold the Fitness of Persons for some peculiar Service in the Church. Thus as the Prophets ministred to the Lord, and fasted in the Church of *Antioch*, *The Holy Ghost said by them*, or which is the same thing, They said by the Holy Ghost, *Separate me Barnabas and Paul for the work to which I have called them*, *Acts* xiii. 1, 2. Thus *Timothy* receiv'd the Gift [or the Gifts] of the Holy Ghost by [or according to] *Prophecy*, 1 *Tim.* iv. 14. And *Paul* tells him, that he had
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committed a Charge unto him, according to the Prophecies which went before of him, Ch. i. 18. And thus perhaps it was in some Degree, that the Holy Ghost had made the Elders of the Church of Ephesus Overseers or Bishops [ἐπισκοπῆς] of that Flock, Acts xix. 20, 28. Or as Clemens saith of the Apostles, that they constituted Bishops and Deacons, δοῦναι αὐτοῖς τὸ πρεσβυτεῖον, making Trial of them by the Holy Ghost, Ep. ad Cor. §. 42. Thus Moses understood, That God had fitted Aholiab and Bezaleel, and other wise-hearted Men for the Work of the Tabernacle, Exod. xxxv. 30. and xxxvi. 1.

On this Occasion I would step so far out of my Way, as to observe ; that I don't find, that God reveal'd to the Prophets the Wickedness and Malignity, that would arise in the Hearts of some of those, who were appointed to some Ministry in the Church. But as Christ himself, *though he fully knew what was in Man*, chose one of the Twelve, who had a Devil ; so He suffer'd the Church sometimes to appoint Persons, from whom great Mischiefs should arise to it ; as particularly *Nicolas* one of the Seven Deacons ; (if the Doctrines and Sect of the *Nicolaitans* came from him, mention'd *Revel. ii. 6.* as many of the Fathers thought with great Probability ;) suffering them to come into Stations of Service in the Church for its Trial ; *i. e.* for the Discovery of Hypocrites, and the Confirmation of those, who were sincere.

(2.) The Discernment of Spirits : For this seems to be ascribed to the Prophet, 1 Cor. xiv. 24, 25. and is reckon'd as a Gift of the Spirit, among other Gifts, 1 Cor. xii. 10. And in the former of those Places, St. Paul says, that if *they all prophesy, and there come in one, that believeth not* [or an Heathen] *or one unlearn'd*, [or ignorant] *he is convinc'd* [or discover'd] *of all. He is judg'd* [or discern'd] *of all ; And thus are the Secrets of his Heart made manifest, and so falling down on his Face, he will worship God, and report, that God is in you of a Truth*, 1 Cor. xiv. 24, 25. We have Instances of this Gift in *Peter*, Acts v. and in *Paul*, Acts iv. 9. The same may be observ'd in *Elisba*, 2 Kings v. 25, 26. and in *Ahijah*, 1 Kings xiv. 15, 16. And by this Discernment of Spirits, they were not only to judge of the Heathens, or the Ignorant ; or of the Faith and Hypocrisy of particular Persons ; but of the Prophets too : For St. Paul says, *Let the Prophets speak two or three, and let the rest judge*, Ibid. v. 29. And he says, that *the Spirits of the Prophets are subject to the Prophets*, v. 32. And he directs the *Thessalonians*, that they should not *despise Prophesyings* ; but should *prove all Things*, [discerning between the true and false Prophesyings,] and whilst they rejected the false, *to hold fast that which is good*, 1 Thess. v. 20, 21. And those to whom

St. John

St. *John* writes, who had receiv'd *an Unction from the Holy One, and knew all Things*, 1 John ii. 20. and on whom that *anointing abode*, ver. 27. (and, probably the Gift of Prophecy among others,) were *not to believe every Spirit, but to try the Spirits*, Ch. iv. ver. 1. And as there were general Rules given them to try the Spirits by, as that no Man can say *that Jesus is the Lord but by the Spirit; and that no Man speaking by the Spirit, calls Christ accurs'd*, 1 Cor. xii. 3. So if any Person pretended to a new Discovery, of which, what was already known by them, did not enable them to judge; they had Reason to hope, that God would reveal even that unto them: And that they should through the Spirit, know also, whether that was of God.

(3.) But there seems to be yet a lower Degree of Prophecy than this. For it seems to me, as if all the publick Performances in the Church, by single Persons, through the immediate Motion of the Holy Ghost, were call'd *Prophecy*. For so I apprehend St. *Paul* calls every such publick Action done in the Church, by a single Person, *to Edification, and Exhortation and Comfort*; in Opposition to speaking any Thing in the Assembly, in a Tongue that was not understood, 1 Cor. xiv. 1, — 4. And there seems to me, to be these different Actions of this Kind,

to which Prophesying is apply'd in that Chapter.

The first is a *Doctrine*. And therefore to these Prophets, or to those that Prophesy in this Sense, belongs a *Doctrine*, ver. 26. which, perhaps, may be any Truth about Faith or Manners: And in this Sense these Prophets would be the same Thing with Teachers: Of which I shall say more presently. And because in this Sense it would coincide with the Gift of Teaching, and for other Reasons, it may much more probably mean an Exhortation, or a forcible Way of convincing Men of what is wrong in their Conduct, reproving them for it, admonishing them to amend it; and confirming and establishing them, in what was right; and comforting them under any of the Difficulties or Afflictions they fell under. For we often find the first Christian Prophets in the New Testament employ'd in all these Ways. So *Barnabas*, who appears to have been a Prophet before he was an Apostle, *Acts* xiii. 1. is said to have EXHORTED *the Grecians at Antioch, that with full Purpose of Heart, they should cleave unto the Lord*, *Acts* xi. 23. And so *Judas and Silas, being Prophets*, EXHORTED *the Brethren at Antioch with many Words, and CONFIRM'D them*, *Acts* xv. 32. Thus St. Paul tells some among the *Romans*, (where there were some who had the Gifts of the Holy Ghost, and par-

particularly of Prophecy, as is plain from *Rom.* xii. 6.) that he is persuaded, that they being full of Goodness, and fill'd with all Knowledge, are able to ADMONISH one another, *Rom.* xv. 14. And the *Colossians* were not only to sing *Psalms*, and Hymns, and spiritual Songs, but such as should ADMONISH one another, *Colos.* iii. 16. And the Brethren in *Thessalonica* were to ADMONISH him that obey'd not the Epistle, *2Thess.* iii. 15. And the *Ephesians* were to REPROVE the unfruitful Works of Darkness, when committed by the Children of the Light, *Eph.* v. 3. And they were to COMFORT one another, as we may see, *1Thess.* iv. 18, and v. 11, 14. And this was even the Business of the Prophets under the Old Testament: Who were sent to Exhort, Comfort, Confirm, or Reprove the People on several Occasions.

2dly, A Psalm ver. 26. which is call'd *Singing with the Spirit*, [*ψάλλειν τῷ πνεύματι*,] ver. 15, 16. And this may either signify, the composing new Poems, such as were compos'd by *Moses*, *Deborah*, *David*, *Asaph*, *Heman*, *Zachariah*, *Elizabeth*, *Mary*, *Simeon*; &c. or the singing such Poems as had been compos'd by others, with proper and extempore Melody; or both. For as singing the Praises of God in the Old Testament, by the Spirit of God, is call'd Prophecy, *1 Sam.* x. 5, 6, 9, 12. so singing

ing with the Spirit seems to comprehend both the Poem and the Tune, under the New : Not only from the Generality of the Phrase, which leaves it open to be understood, either as to the Matter, or as to the Musick of the *Psalm*, or as to both of them, being dictated by the Spirit ; but from *Eph. v. 18.* where the Apostle directs the *Ephesians*, [not to be drunk with Wine, (as the Heathens were at their *Bacchanalia*, in Honour to *Bacchus*;) but to be filled with the Spirit. And that then, instead of giving Vent to their Mirth, in the mad and excessive Way, in which the Heathens did it, at their idolatrous Feasts ; they should express their Joy, by speaking to one another in *Psalms*, [those of *David*, which contain Matters of Instruction, as well as any others, &c.] *Hymns*, [such as only contain Matter of Praise,] and *Spiritual Songs* ; ᾠδαὶ πνευματικαί, Songs of the Spirit, or dictated by the Spirit, (as the χεῖρομα πνευματικόν, is the spiritual Gift, or Gift of the Spirit, *Rom. i. 12.* and the πνευματικὸς, which we translate spiritual Man, *1 Cor. ii. 15.* and *iii. 1.* *Gal. vi. 1.* is the Man, that has some of the Gifts of the Spirit) *singing and making Melody in their Hearts to the Lord.* For though Melody is not express'd in the Original, it is fairly imply'd in ᾄδοντες ἢ ψάλλοντες, or singing, not only with their Voice, but with their Heart to the Praise of the Lord. In
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singing Psalms and Hymns perhaps the Spirit dictated the Tune only; in the Songs of the Spirit both the Poem and the Tune too. And perhaps this is the meaning of a Text, that seems to be like this: *Coloss. iii. 16. Let the Word of Christ dwell in you richly in all Wisdom* [or in all that Latitude of Wisdom and knowledge, in which, we the Apostles of Christ have taught it, according to the Word of Wisdom and Knowledge communicated to us] *teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs*, [*ὠδαὶς πνευματικαῖς*, Songs of the Spirit] *ἐν χάριτι καὶ γνώσει*, we translate it, *singing with Grace*, (which is very seldom if ever the Sense of *χάρις* in Scripture,) but which I believe should be render'd, *with the Gifts of the Spirit in your Hearts, to the Lord*. For that *χάρις* sometimes signifies *χάρισμα*, or the Gift of the Holy Ghost, in the Scripture, may be seen, *Rom. xii. 3, 6. 2 Cor. i. 15. and xii. 9. Gal. ii. 9. Eph. iv. 7.* And then as the Construction is natural, the Sense is just and easy, and will run thus. That when they sung Psalms, Hymns and Songs of the Spirit, by the assistance of that spiritual Gift, that enabled them to do it; they should not only sing with their Voice, to please themselves or others; but with the warmest Affections of their Hearts to the Praise of the Lord, from whom all these Gifts, and every other Blessing came. Perhaps

haps we have an Instance of such a Song of the Spirit, *Acts* xvi. 25.

3. Another Instance is *Prayer*, which is call'd, *1 Cor.* xiv. 14, 15. *Praying with the Spirit, and with Understanding*; and *praying in the Holy Ghost*, *Jude* 19, 20. When no doubt, the Matter, the Order, and the Expressions of the Prayer were dictated by the Spirit: Such was the Apostle's Prayer, *Acts* iv. 24.—31. And such perhaps was *Solomon's* Prayer at the Dedication of the Temple, *1 Kings* viii. 12.—62. the *Levites* Prayer, *Nehem.* ix. 6,—38. and *Daniel's*, *Dan.* ix. 4,—20. not to mention others. The only difficulty here is, whether it can be brought under the Head of Prophecy. I think it may, for the Reasons I have given, when I first enter'd upon that Sort of Prophecy, which relates to speaking in Christian Assemblies, see p. 49. And tho' Praying is distinguish'd from Prophecy, *1 Cor.* xi. 4, 5. in as much as Prophecy is there speaking directly to Men, and Praying is there addressing to God; yet in the 14th Chapter, Prophecy seems to me to include Prayer; in as much as every thing in that Chapter seems to be included under Prophecy, that, as I said before, is spoken in an Assembly of Christians, under the immediate Influence of the Spirit, and is to the Edification, Exhortation or Comfort of the Assembly, as the Apostle speaks, *v.* 2. and as Prayer in a known Tongue

Tongue was. Accordingly Prayer seems to me to be mentioned in this Chapter as one Instance of Prophefying, as Singing is mention'd as another, *ver.* 14, — 18. and as a Doctrine, a Revelation, and an Interpretation, are mention'd as others; *ver.* 26. and is oppos'd to Praying, Singing, Teaching, Exhorting, or uttering a Revelation in an unknown Tongue; in which a Man might speak to God, or his own Spirit or Understanding; but was a Barbarian to the Congregation, to whom he talk'd Mysteries, or Things not known or understood.

4. And for this Reason I think *Interpretation* of Tongues mention'd, *ver.* 6. is included under Prophefying in this 14th Chapter; in as much as Interpretation was turning that with Readiness, Beauty and Propriety, to the Edification, Exhortation and Comfort of the Assembly; which in him, that spoke in a Tongue unknown to the Assembly, was only for Ostentation, or Conviction of his Unbelievers, or at best an Act of some Devotion to God, and for his own private Edification. And the Holy Ghost distributed his Gifts in such Measure and Proportion, that he, who had the Gift or Knowledge of a Tongue, was not always able to interpret it readily and elegantly, whilst another, who stood by, could. For which Reason the Apostle directs, that in case any one spoke in the Church in an unknown Tongue,

Tongue, *that he should pray that he might Interpret* : Or at least if he could not, *that others, who had that Gift, should interpret for him.* I understand the Gift of Interpreting to be the Ability to interpret an unknown Tongue with *Readiness* and *Elegancy* ; because it can't be suppos'd otherwise a Gift different from the Gift of Tongues it self. For no Man that speaks a Tongue, which he understands himself, but can, in some Sort, interpret it to him, that don't understand it ; though he may not be able to do it with Propriety and Beauty. And that he, that had the Gift of the Tongue, understood it himself, appears from, *ver. 4* : For says the Apostle, *he that speaketh in an unknown Tongue, edifyeth himself.*

But there were not only Apostles and Prophets of the higher and lower Orders in the Church, but *Teachers* ; 1 Cor. xii. 28. And Pastors and Teachers are said to be among those, to whom Christ *gave Gifts* ; or whom *he filled* and qualify'd for their Work, after *he had ascended up on high*, Eph. iv. 10, 11.

I take *Pastors and Teachers*, Eph. iv. 11. to mean the same Thing : And that one is but a Metaphorical Name to denote the same Ministry, which the other does in its natural Signification. For the very Character of a *Pastor after God's own Heart, is to feed his People with Knowledge and Understanding*, Jer. iii. 15. For which Reason Teachers

are here set but as Exegetical, to shew us more fully the meaning of Pastors. And for that reason Pastors are omitted in 1 *Cor.* xii. 28. and *Rom.* xii. 7. (which may be consider'd as parallel Places,) and Teachers only mentioned. And I believe it will be very difficult to find any Sense of Pastors, agreeable to Scripture, distinct from Teachers, that will be at the same time also distinct from Apostles, Prophets, Evangelists, and other Spiritual Men mention'd in Scripture.

Now as far as the Spirit's teaching Pastors or Teachers, may be suppos'd different from the Illumination of the Apostles, to whom was given the Word of Wisdom and Knowledge; it must either consist in a lower Degree of the Knowledge of the Christian Scheme; or else, which I should rather think, in giving them a very clear View and full Assurance of it, (in which Sense Mr. *Locke* understands Faith, *mine*, in his Paraphrase and Notes on 1 *Cor.* xii. 9.) and a peculiar Aptness to teach others, what they thus knew themselves: And so may perhaps be only teaching the true Method and Art of Teaching; and enabling them to use it, in delivering what they had learnt of the Christian Scheme from the Apostles and others, with the Assurance, that became Doctors and Teachers. I confess, I incline to this Opinion much the rather; because the Evangelists, who are rank'd before Pastors
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gelist having a Ministry ascrib'd to him in Scripture, (as *Eph.* iv. 11, 12. and 2 *Tim.* iv. 5. and *ver.* 11. if *Mark* shall be thought an Evangelist in the same Sense that *Timothy* was;) he will at the same time be apt perhaps to think, as Dr. *Whitby* does, That the Gifts of the Holy Ghost, fitting a Man for the Office of a Deacon, are referr'd to, *ver.* 8. *He that giveth* [*i. e.* out of the Fund of the Church,] *let him do it with Simplicity*, [or liberality] as [*ἐὺ ἀπλότῃ*] should be render'd, and is accordingly render'd, 2 *Cor.* viii. 2. and in other Places. And *he that sheweth Mercy*, [*i. e.* to the sick, impotent, Strangers, or Orphans, Persons in greater Distress than the Poor,] *with Cheerfulness*. And so St. *Peter*, speaking of several Gifts of the Holy Ghost, says yet more unexceptionably to our Purpose, 1 *Pet.* iv. 10, 11. If any Man minister, [as a Deacon, *αἱ τῆς διακονῆς*,] *let him do it as of the Ability*, [or with the Gifts of Prudence,] *that God giveth*. For having just before spoke of Charity and Hospitality, *ver.* 8, 9. or ministring, or assisting others out of what was their own, he here speaks of ministring to others with Ability out of the Fund of the Church. Now I suppose that it was the more necessary, that the Deacons, at that Time, should not only have some Gifts of the Holy Ghost, but be full of them, that so none might thrust themselves among the Christians, purely to partake of the Community of Goods, that was then

then among them : And that no Person, amidst that vast Multitude of Disciples, under a Pretence of the Largeness or the Wants of their Families, might have a greater Share out of that Fund of the Church, than was proper for their Case; and might at the same Time have that, which was sufficient for it. This latter Case gave occasion to the appointing Deacons: They being appointed upon a Complaint of the *Grecians* against the *Hebrews*, that *their Widows were neglected in the daily distributions*, Acts vi. 1, 2, 3. And perhaps there would have been a great many of the poorer Sort, that would have join'd themselves to the Church, before the Deacons were appointed, purely to partake of the Community of Goods, and live in an idle slothful Way, had it not been for the Dread that fell upon them, on finding *Ananias* and *Saphira* struck dead by *Peter*, for a Cheat, about this Community of Goods, though something different in its Kind. And this seems to me to be hinted by *St. Luke*, Acts v. 11, 12. on the Occasion of the Death of *Ananias* and *Saphira* : For he says, *Fear came upon the Church, and upon as many as heard these Things. But of the rest*, [or of those that were not of the Church,] *tho' they magnify'd them*, or had a high Reverence or Awe of Persons, that could strike such Offenders dead; *Yet durst they not* [for that very Reason] *join themselves*

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selves to them, only in order to partake of that Community.

Perhaps too by *Helps* may be understood those, who us'd to be the Messengers sent by the Churches to the Apostles, or to other Churches; or it may be the Apostles Messengers to the Churches, on the several Messages they had to send to them, or Enquiries, they had to make about them; and who were consequently great and necessary Helps to them, in this Part of their Work; as they also were to the Churches, where they were sent; and who consequently wanted great Degrees of Prudence in managing that Work. St. Paul us'd *Mark, Luke, Timothy, Titus, Epaphroditus, Silas* or *Silvanus, Sosthenes, Epaphras, Onesimus*, and others, on such Occasions. And some of these he seems to call *the Messengers of the Churches, and the Glory of Christ*, 2 Cor. viii. 23. *Epaphroditus* is expressly call'd the *Messenger of the* Philipians by St. Paul, in his Epistle to that Church, *Phil.* ii. 25. But tho' these perhaps may be called Helps, from their assisting the Apostles, and the Churches, in going on their Errands respectively; yet I see no Foundation to suppose Helps to have been Deacons, or to suppose the Business of Helps, in this Sense of the Word, any Part of the Office of a Deacon: That Office having been appointed purely for the Care of the Poor:
And

And the Characters given of a Deacon ,
 1 *Tim.* iii. 8, — 14. belonging to them as
 such.

I am likewise inclin'd to think, that
 Evangelists may be some of these Helps in
 the last Sense of this Word, (if Helps in this
 last Sense of the Word were not all of them
 Evangelists,) whose Business it was to set in
 order the Things that were wanting , or left
 undone by the Apostles : For which Purpose
Paul sent *Timothy* to the *Thessalonians*,
 1 *Thess.* iii. 2. where *Paul* had been once ;
 and for which Purpose he also left *Titus* in
Crete, 1 *Tit.* i. 5. where *Paul* had been then
 once also ; and *Timothy* at *Ephesus*, 1 *Tim.*
 i. 2. where *Paul* had been twice. And *Timothy*
 and *Titus* were to set those unfinish'd
 Things in order ; not by a Revelation made
 to themselves, but *according to the Form of*
sound Words they had heard from the Apo-
stles ; (2 *Tim.* i. 13. and iii. 14. and ii. 2.) *i. e.*
 the Directions given them when the Apo-
 stles left or sent them, (1 *Tim.* i. 3. *Tit.* i. 5.)
 or that the Apostles sent them by Letter after-
 wards : Of which we have two remarkable
 Instances in St. *Paul's* Epistles to *Timothy* and
Titus. I apprehend this to have been the Work
 and Duty of an Evangelist, and not the convert-
 ing Heathens, or founding Churches : For we
 are not built on the Foundation of the E-
 vangelists, but of the *Apostles and Prophets*.
 Apostles and Prophets indeed are Foundation.

Stones in the Temple of God ; but Evangelists are *no more than Pillars in it*, 1 Tim. iii. 15. They are therefore plac'd after Apostles and Prophets, tho before Teachers ; their Work being to finish and perfect that in many Churches, which the Teacher was to do but in one. And as those seem to me to be mistaken, who think the Evangelists were sent to found Churches ; so I think those more so, who imagine, that they, or any of them that attended St. *Paul*, (for we don't know when *Philip* became an Evangelist, or how he acted as such,) or that *Timothy* and *Titus* in particular, were settled Bishops, or Presbyters in any Church, or over any Number of Churches in *Asia* or *Crete* : Since the fixing them any where is inconsistent with their travelling about with the Apostles, and being sent by them every where, as occasion requir'd. And they were so sent by them, not only before they had those pretended Sees, but afterwards. For St. *Paul* sends for *Timothy* to come to him to *Rome*, in his last Imprisonment, 2 Tim. iv. 21. after he is pretended to be Bishop of *Ephesus*. Nor was *Timothy* then at *Ephesus*. For he says to *Timothy*, *Tychicus have I sent to Ephesus*, 2 Tim. iv. 12. which he could not say to *Timothy*, if *Timothy* had been at *Ephesus* at that Time. And he had had *Titus* with him there, after *Titus* is suppos'd to have been Bishop of *Crete* ; as may be gather'd

ther'd from 2 *Tim.* iv. 10. tho' he was just at that Time *departed*, (in all Probability sent by St. *Paul*) not to his Sec of *Crete*, but to *Dalmatia*, (*ibid.*) which was a great many hundred Miles the other Way.

And as to *Governments*, which perhaps is called *Ruling*, or he that rules [*ὁ προϊστάμενος*,] Rom. xii. 8. and the Persons, who had this Gift, the *Rulers and Christian Elders*, [*πρεσβυτερις*, 1 *Tim.* v. 17. and *those who are over you*, *πρεσβυτερις*, 1 *Thess.* v. 12. and the Guides *ηγούμενοι*, Heb. xiii. 17.] It may seem to be the Illumination of their Minds by the Spirit, with Prudence to propose proper Methods to the several Churches, for their better Conduct and Management on all Occasions ; and the Christians themselves, with Prudence, to see, that what was so propos'd was right, and with Humility to comply with it ; or at least a great Assistance of the Spirit to their Thoughts, Debates and Consultations on such Occasions. An eminent Instance of which we have in the Case of appointing the Deacons : The Apostles proposing it from wise Reasons, that they should be chosen, (an Instance of Prudence that perhaps will be thought superior to a Parcel of illiterate Fishermen,) and the Church immediately falling in with it, without the least Debate or Contention ; and no doubt of it, choosing Men peculiarly fit for the Purpose. This seems to be plainly hinted, v. 5. inasmuch
as

as some of those, who are appointed Deacons, are *Grecians*, (as appears from the Termination of their Names, and particularly *Nicolas*, who is said to be *a Profelyte of Antioch*,) to give the greater Assurance and Satisfaction to the Complainants, who were *Grecians*, that their Complaints should be redress'd; tho' the Apostles don't seem to have propos'd that to the Multitude, as one of the Qualifications of the Persons they should chuse. And to this perhaps may all the Directions also be referr'd, that St. *Paul* gives to the Churchesto whom he writes, for their Conduct and Management; and their Compliance with those Directions. Particularly his Directions to the *Corinthians* about Praying and Prophefying with the Head cover'd or uncover'd, and about the Preference and Exercise of the Gifts of the Holy Ghost: And on some of those Advices, he appeals to them: *If any Man among you think himself a Prophet, or Spiritual, let him acknowledge, that the Things I write unto you are the Commandments of the Lord*, 1 Cor. xiv. 37. And perhaps this may help us to explain those Texts, which speak of *counting the Elders that rule well worthy of double Honour*, 1 Tim. v. 17. *knowing them which are over you in the Lord*, [*ἀγιστάμενους ὑμῶν*,] and to *esteem them highly in Love*, 1 Thess. v. 12, 13. and of *remembering or obeying*, [which Word however is not always the Sense of the *Greek Word*

Word *παραδίδωμι*,] *them that have the Rule over you*, [*τοῖς ἡγεμένοις*] and *submitting yourselves*, Heb. xiii. 7, 17. *As the younger are to submit* [or pay Respect and Deference] *to the elder*: Or *as we are all to be subject one to another*; or *to be cloathed with Humility*: All which Texts perhaps mean no more than that they should be of a yielding Temper; and that when prudent Methods were propos'd to them, they should be ready to fall in with them, where the Prudence of those Methods plainly appear'd; and not to thwart them from a perverse, sower and untractable Spirit. This at least we may be pretty sure of, that the *παραδίδωμι ὑμῖν*, 1 *Thess.* v. 12, 13. which we translate *those that are over you in the Lord*, does not signify any fix'd Ministers, Rectors, or Bishops; since we find no Trace of any in that Church, either in the Address of the Epistle, 1 *Thess.* i. 1. as there is in that to the *Philippians*, Phil. i. 1. nor in the Salutation, 1 *Thess.* v. 26: And since we find the Brethren are charg'd to do those Things, which must be suppos'd to have been the Office of the Bishop, Rector or Presbyter, if there had been any such; *viz. to warn the unruly, comfort the feeble-minded, support the weak, ver. 14. To withdraw from a disorderly Brother, 2 Thess.* iii. 16. And to *Note or Mark him, and yet to admonish him*, ver. 13, 14. So that the very ADMONISHING, which was perform'd by those *that were over them*, and
for

for which they *were to esteem them highly in love*, was but what the Brethren could do. And therefore can here only signify some Gift of the Holy Ghost, by which the Brethren, who had this Gift in this Church, perform'd some of the Ministrations in it, as we have seen already they did in other Churches, and shall see by and by, they did in almost all of them : And therefore the *δωρεῖς* must here denote some of those Gifts, and perhaps those of Ruling, in the Sense I have explain'd it. The same may perhaps be said of the *ἑνέματα*, *Heb. xiii. 7, 17.*

I cannot but have a very mean Opinion of Writers, who will put on the Appearance of Assurance and Certainty, that they may carry the Guise of perfect Knowledge and Judgment to the Bulk of their Readers, in Points, where they are far from being at that Certainty, which they affect so much to be thought to have : And every one must have a much worse Opinion of those, who give themselves this Air, only to serve Party or private Views. The first proceeds from a Degree of Pride, to which human Nature is more easily carry'd ; whilst the second arises from a Degree of Dishonesty, that has been contracted by lower Acts of it, repeated from Time to Time, till it is grown habitual, and ends in venturing on this high Injury to Mankind. The first moral Virtues
of

of a Writer are to divest himself of these enormous Passions; to search for Truth alone, and to propose it to his Reader, with that Degree of Evidence and Certainty, or of Doubt and Difficulty, which it has in his own Mind. Considering himself as accountable to God, for misleading any Man by the Superiority of his Talents; and as accountable to his Reader, for the Insolence of endeavouring to impose on him, by means of any real, or imagin'd Advantage, he has over him. If these Virtues were practis'd by every Writer, we should receive more Profit from the best, and less hurt from the worst, than we now reap from either of them; and Writing would then be in the best State, that this State of Imperfection will allow. Upon these Considerations, I think my self bound to acquaint my Reader, that tho' what I have writ on the two last Gifts of the Spirit, viz. *Helps*, and *υπερνοις* (which our Translators render *Governments*) may seem plausible to him, as it has to me; yet that I am under a good deal of Uncertainty about them. I think my self bound to give him this Notice, that so he may use a more than ordinary Care and Attention, whilst he considers what I have said on those two Heads. I will express the State of my Thoughts about them, as fully as I can; in order to give him the best Assistance I am able, in forming his own.

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The Words *Helps and Governments* [ἀντι-
λήψεις καὶ κυβερνήσεις,] occurring in no other
Place but 1 Cor. xii. 28. and there without
much Connection : And the Words, *πρεσβυ-
τεροι, πρεσβυτερος, ἡγέμενοι*, (which may be
thought Words of the same Import with Go-
vernments, and have been generally under-
stood so,) but seldom; and not always in
one Sense; and these last occurring with little
more Connexion than the two first; and be-
ing all of them Words of a pretty general
and indetermin'd Meaning, I have interpreted
all of them agreeably to what, I thought, the
State of Things in the Apostolick Age, as
they are hinted here and there in Scripture,
requir'd; and to Facts, which I found in the
Acts and Epistles of the Apostles, correspond-
ing to that State of Things.

The State of the Church wanted Gifts of
the Holy Ghost to qualify Deacons, Evange-
lists and Rulers, or Advisers, for those Fun-
ctions and Services; as well as Gifts to fit
Teachers, inferior Prophets, Speakers of Lan-
guages, or Interpreters, for theirs; and it is plain
in Scripture that some had Gifts of the Spirit to
qualify them for the former, as well as the latter
of these Functions, in the Church. Thus far I am
clear in my Opinion. I confess too I imagin'd it
pretty natural, that in the 1 Cor. xii. where
the Gifts of the Spirit seem'd at first to me
to be enumerated, those which qualify'd Per-
sons to be Deacons, Evangelists and Rulers,
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should be mention'd as well as others. At least I thought these Words would give me Occasion to consider those Gifts ; which it was necessary for me to consider, if I would answer my Design, and consider every one of them, that occurs in Scripture. For these Reasons therefore I chose to treat of these Gifts of the Spirit, as if they were couch'd under the Words, *Helps and Governments*. I likewise chose to consider *κυβερνήσεις*, in the Sense our Version gives it, to shew, how far a Scheme to support Power, in some in the Church, over the Body of the rest of the Church, can be carried from Scripture with any fair Appearance from this Word, or Words in Scripture, that may be thought to support this Sense of that Word, by those, who have the greatest Temptations to carry it the farthest. And in these Views, what I have said on these Two Heads, I have said with the greatest Candor, as things appear to me ; and have carry'd them as far, as the Necessity of Things, from the State the Church was then in, or corresponding Facts in Scripture, will bear, according to the best of my Apprehensions. And if the Sense I have given of *κυβερνήσεις* [Governments] shall be thought to be the true one, from the Grounds of Interpretation which I have mention'd, as inducing me to treat of it in that Sense ; I must observe, that this Gift, here understood to signify the Skill of proposing proper Expedients, and offering

fering proper Instructions or Advice to the Body of the several Churches, on Occasions that occur'd, seems to have been chiefly, if not solely given to the Apostles; or at least that I don't find any Instance of this Gift being exercis'd by any but the Apostles, either immediately, or by the Means of others, to whom the Apostles gave Directions, by Virtue of this Gift.

But I must acquaint my Reader, that for all that, I can't think this a certain Way of Interpretation. For it is very possible to find out a Scripture Scheme, which may suit a general indeterminate Word in Scripture, and yet not to be the precise Meaning of that Word, as us'd in that particular Place. To fix that, we must always be able to shew, that the Idea, which we annex to that Word, is that which was present to the Mind of the sacred Writer, when he us'd it in the Place, that is under our Consideration. It would be happy for us, if the Interpreters of Scripture would always consider this. The Scripture would not be so often expounded from, what is call'd the Analogy of Faith (too commonly the System of the Interpreter, taken up from the Schemes of Divines, and not from Scripture) but from the Context; which will not easily suffer a Man to be deceiv'd, where it can be trac'd, if it be carefully attended to; and where it can't, it will do us no harm to be very modest. And though this Method
will

will give Interpreters a great deal more Trouble, and make less Shew ; it will however be infinitely more useful to those they instruct , and will serve to keep up that Hesitation in themselves, that becomes learned Men in doubtful Cases, as much as Assurance does in those, which are clear and plain.

Now if I cast my Eye to the Context of the Place, where these Words are us'd, I should be led, perhaps, to understand them otherwise than I have done, notwithstanding all I have said to support the Sense I have taken them in. As the Apostle had Occasion to enumerate several Gifts of the Spirit in the 1 *Cor.* xii. 8, 9, 10th Verses, and continues the Thread of his Argument to the End of the Chapter, methinks it can scarcely be suppos'd, that he would mention any Gift in the 28th and 29th Verses, which he had not enumerated in the 8th, 9th, and 10th. Now I can't find any Gifts enumerated in the 8th, 9th, & 10th Verses, that relate to Deacons, Evangelists or Rulers. I should likewise think, that St. *Paul* would observe pretty near the same Order, when he comes to repeat them in the same Chapter, and in the same Argument, three Times. Now Helps and Governments are the 6th and 7th Gift, in his second List, *ver.* 28. And the 6th, 7th, 8th, and 9th Gift in his first List are *Prophecy, Discernment of Spirits, divers Kind of Tongues, and Interpretation of Tongues.* None of

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these

these will suit the Gifts of Deacons, Evangelists, or Rulers : And the four last Gifts in the third List, *ver. 29.* are *Workers of Miracles, Gifts of Healing, Speakers with Tongues, and Interpreters*; which will not suit Deacons, Evangelists, and Rulers, any better than the four last Gifts in the first List do. In this View, what is most likely to be the Meaning of these two Words, will be, the *Inferior Prophets*, and *Discerners of Spirits*. And it can't be deny'd, that he, who assisted the publick Assemblies with the Gifts of lower Prophecy, was not, as things then stood, an *Help*, in the strictest Acceptation of the Word : Since publick Devotions, such as Exhorting, Praying, Singing in the Spirit, and Judging of those Performances, (so necessary for their Edification in some Cases) could not have been perform'd in many Churches without them (perhaps scarce in any) as we shall see more fully under the second Head. And *Lightfoot* shews, that *καθερμους*, (considering how it is us'd by the *Septuagint* in the Places where it occurs,) may signify Discerners of Spirits. And then indeed these three Lists of Gifts will agree, as may be seen in the following Table.

Place this Table fronting Page 74.

1 Cor. xii. 7, 8, 9, 10.

v. 28.

v. 29, 30.

Δίφοτοι.

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1947

I. Διοσκούρις, (a) the Word of Wisdom.

I. Πιστῶν ἀποστάτες, Apostates.

I. Ἀπόστολοι, Ἀποστόλεις.

2. *Aggravations, (3) the Word of Knowledge.*

2. Διδτερον αεφφίτας, Prophets.

2. Пегһна, Prophets.

3. Πίσς, (γ) Faith.

3. Τρίτων διδασκάλους, Teachers.

3. Διδάσκοντες, Teachers.

4. *Xaēlogratia iudaiōn, the Gift of Healing.*

4. ⁹ΕΠΕΤΑ *duvdes, Miracles.*

4. *Δυναμεις, Workers of Miracles.*

5. 'Everyman survives, the Working of Miracles.

5. Ἑτα χαίματα ἰαμῶν, *Heal- ing.* 5. Χαίματα ἰαμῶν, *Healing.*

the Gift of lower Prophecy, were the Persons, that chiefly assisted, or helpt the Christians in the publick Devotions.

in it.

And

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And I should apprehend, lower Prophets, and Discerners of Spirits, were what St. *Paul* design'd by these two Words, the rather ; because, as in the rest the Lists agree pretty well , so I should think , that they ought to be intepreted in such a Manner , as to shew they agree in these two also. And I should yet still incline to this last Sense of these Words the more, because then there will be no Gift mention'd, in these three Parts of the Chapter, but what belong'd either to their great Apostle, or was common to several Members of that Church ; which is what one would expect on this Occasion : And perhaps that is the reason , why he speaks of these Gifts, and not of some others : And why particularly he does not speak of such as fitted Men to be Rulers, Deacons, and Evangelists. It may be they had no Deacons or Rulers among them ; perhaps no Evangelists had as yet been sent to them : Or it may be the Gifts, that fitted a Man for a Deacon or Ruler, being not the Gifts, they valu'd, as not being for Ostentation or Shew ; and that of an Evangelist not belonging to any one in that Church ; those were not the Gifts they had any Contest about ; and therefore St. *Paul* said nothing about them ; it not being anyways pertinent to his Design, to persuade them against a Schism or Contention about Gifts, which they did not contend about. For we are to consider St. *Paul* as writing an

Epistle to Men, who had these Gifts of the Holy Ghost; and as writing to them in this Place, not to contend with one another about them; and not as writing a Treatise of these Gifts, to inform those, who had not those Gifts, what they were.

And as to ἀπολήψεις, [*Helps*] in particular, I must confess it would be somewhat extraordinary, if it shou'd signify Evangelists; because then Evangelists, who appear in the nature of their Office, and by the Place St. *Paul* assigns them, *Eph.* iv. 11. to be the third Rank of Ministers in the Church, would here stand the lowest, except two; and Governments also, a Gift of great consequence to the Church, as it signifies Prudence to propose, or advise on Emergencies, would come the last but one, and stand after the Gifts of Healing.

And that I may likewise speak my mind freely about the other Words us'd in Scripture, which have been generally thought to be of the same signification with Governments, and which I have therefore brought to support that Rendering of the Word κυβερνήσεις, which our Translators have given it, viz. περιστάμενοι, ἀρεστώτες, ἡγούμενοι; I must own, that tho' these Words may be brought to support our Rendering of the Word κυβερνήσεις, by the word Governments, agreeably to Facts that we find in other Places of Scripture, and to the general Sense of κυβερνήσεις,
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abstracted from its Context ; yet these Words have much less Force with me to that Purpose, when I consider them distinctly, in the several Places where they occur.

Thus to begin with $\delta \omega ρ ι σ α μ ε ν ο ς$, *Rom.* xii. 8. when St. Paul had spoke of the Gifts of Prophecy, Ministry, Teaching and Exhortation, *Rom.* xii. 6, 7. and in Part of the 8th Verse, he adds, *He that giveth* [$\delta \mu ε τ α π δ ε ς$] *let him do it with simplicity*, [$\epsilon ν \alpha π λ ο τ η τ η$] or Liberality : He that Ruleth [$\delta \omega ρ ι σ α μ ε ν ο ς$] *with Diligence*, [$\epsilon ν σ π ε δ η$] with Care and Diligence. *He that sheweth Mercy with Cheerfulness*. Perhaps by the Words, *He that giveth* [$\delta \mu ε τ α π δ ε ς$] is meant him that is able to give ; and St. Paul says, Let him do it [$\epsilon ν \alpha π λ ο τ η τ η$] with Liberality. Grotius, and Vitringa after him, support this Sense of $\delta \mu ε τ α π δ ε ς$, by proper Criticism. *Grot. in loc. Vitr. de Syn. Lib. 2. c. 3. p. 501.* See *Eph.* iv. 28. where the same Word signifies to *be able to give*, but does not signify to give as a rich Man can ; for it is spoken of a Man, that was to work with his Hands, that he might be able to give. And that $\epsilon ν \alpha π λ ο τ η τ η$, signifies with Liberality, may be seen by the Word being us'd in that Sense, *Prov.* xi. 25. *2 Cor.* viii. 2. and ix. 11, 13. *James* i. 5. After St. Paul had given Direction about giving with Liberality, then he adds, $\delta \omega ρ ι σ α μ ε ν ο ς$, which should be render'd, *He that receiveth or entertaineth Strangers*,

or He that is set, or sets himself over that Business, let him do it [*ἐν ὁρίῳ*] with Care and Diligence. And afterwards follows, *He that sheweth Mercy, with Chearfulness*, i. e. He that sheweth Mercy to Objects in Distress, who want Assistance more than the Poor, or Strangers, or even poor Strangers; such as Widows, Orphans, Prisoners, Sick or Impotent, let him do it with Chearfulness. And then the Connexion and the Sense of the Place will stand thus: As I have told you, *ver. 6, 7*, and in part of the 8th, how you should exercise the Gifts of the Spirit for the Good of Men's Minds; so let me now tell you, how to use other Gifts of God's Providence to the Good of Men's Bodies. Let him that is able to give to the Poor, give with Liberality: Let him who has an House, or is set, or sets himself over the Business of receiving Strangers, be diligently careful of them. (This was the more needful since Inns were not then common; for which Reason those who travelled, *carried or led about a Sister* with them, to provide some of those Conveniencies for them, which Inns now furnish Travellers with, *2 Cor. ix. 2.*) And let him, who understands how, by his Advice, or otherwise, to assist the distressed, higher Objects of Mercy, (than Poor or Strangers) do it with Chearfulness.

And what makes very much for this Interpretation of *ὁ δεξιόμενος* in this Place is, that the Duty of receiving and assisting Strangers is
not

not only commended by St. *John*, 3 *Joh.* 5. and given as one of the distinguishing Characters of a Widow indeed, by St. *Paul*, 1 *Tim.* v. 10. but insisted on by him, *Heb.* xiii. 2. and particularly also, in Relation to *Phebe*, in this very Epistle; *Chap.* xvi. 2. For he writes to the believing *Romans* to receive her, and assist her in every thing, that she had need: For as he adds, *She hath been a Succourer of many, and of my self also.* And what is highly to this Purpose, is, that the Word we translate *Succourer*, is *οὐρεστική*, which is a feminine Word of the same Original and Signification with *ὁ οὐρεστικός*. And therefore the Word *οὐρεστική* might be render'd thus, for she has RECEIVED INTO HER HOUSE MANY, AND ME ALSO. Thus not only the Connexion, but the very Usage of the kindred Word to *ὁ οὐρεστικός*, and in this very Epistle, leads us to the Sense that I have just now given it. See *Kytringa de Ling.* l. 2. c. 3. And I can't but remark, that St. *Paul's* Thoughts seem to have run very much in the same Channel, in the Place I just now quoted from the *Hebrews*, *Heb.* xiii. 12, 13. only enlarging, or confining his Views a little, in the first and third Particular. For in that place he recommends brotherly Love, v. 1, 2. Receiving or lodging Strangers, ver. 2, and 3. Shewing Mercy to some in Distress, viz. Prisoners and Persons in Adversity, ver. 3. which therefore I can't but consider as a truly parallel Place to this, i. e. as a

Place, where the Apostle is expressing, very nigh, the same Thoughts to the *Hebrews*, and in the same Order, as he does to the *Romans*. And can it well be imagin'd, that when St. *Paul* was persuading the *Romans* to relieve the Poor, and to shew Mercy to the Miserable, he should forget the Duty of receiving Strangers; a Duty of the same Class, so necessary in those Times, so much insisted on in other Places of Scripture; and particularly by himself in several of his Epistles, and more especially in that to the *Hebrews*, and in this very Epistle, *Chap. xvi. ver. 2.* And would it not be an Order of ranging Thoughts unusual with St. *Paul*, or with any good Writer, to make the Sense of $\delta \pi \epsilon \rho \iota \sigma \tau \alpha \mu \epsilon \nu \omicron \varsigma$ here, *He that Ruleth?* For what has *Ruleing* to do between the liberal Charity of the Rich [or the Able] to the Poor, and the chearful Mercy of all that can express it towards the Miserable? especially after he seems to have finish'd what he had to say on the spiritual Gifts, before he mentions the Duty that precedes this; *viz.* the Duty of giving to the Poor, and is enter'd upon a Set of Duties of quite another Kind. It is rather such a deranging of Thoughts, as one would not willingly impute to any good Author, much less to so fine a Writer, as St. *Paul*, if one could possibly avoid it.

And as to those, whom the *Theffalonians* are directed to know, *as labouring among them,*
and

and being OVER them in the Lord, *ἐπεσυνέ-
 μενος ὑμῶν ἐν κυρίῳ*, 1 *Theff.* v. 12. I should
 rather think, that there it means *Presiding* ;
 By which I understand some Act, directing the
 Management of the Gifts of the Spirit in
 publick Assemblies. The *Thessalonians* had
 a plentiful Measure of these Gifts. This we
 know, because St. *Paul* had converted them;
Acts xvii. 4. 1 *Theff.* i. 5. And we shall
 shew afterwards, that the Apostles conferr'd
 some of these Gifts where-ever they came.
 This is plain too from *Chap.* i. *ver.* 5.
 and from the 19th, 20th, and 21st *Ver-*
ses of this Chapter. For *they were not*
to quench the [GIFTS of THE] *Spirit* ; they
were not to despise Prophecys ; *but were*
to prove [them all] *all Things* ; or try them,
 separating the true from the false ; *holding*
fast the former, and rejecting the latter.
 Now where several Members of the Church
 had these Gifts, they were apt to put the pub-
 lick Assemblies into Confusion, by the Ex-
 ercise of them ; and to have Strife and Emu-
 lation among themselves ; as we see the *Co-*
rinthians did, 1 *Cor.* xiv. all speaking toge-
 ther ; and all speaking in unknown Tongues ;
 Whereas the Apostle directs, that no Man
 should speak in an unknown Thngue without
 interpreting ; That they should speak one by
 one ; That whilst one spake, the rest should
 sit still and judge ; and afterwards say what
 was reveal'd to any other of them ; but still
 one after another. Now perhaps there were
 some

to avoid all that Strife and Emulation they might otherwise have, about the Exercise and Preference of these Gifts, in their publick Assemblies. And since a due Discharge of the Office of Presiding requires great Skill, Judgment and Application ; and the regular or irregular Proceedings of all Assemblies depend very much upon it ; it may perhaps be for that very Reason, that St. *Paul* tells *Timothy*, that the Elders who rule well, καλῶς προεστώτες πρεσβύτεροι, i. e. who *preside well* [in the Church of *Ephesus*, where the Members had these Gifts, as we shall prove hereafter] *are worthy of double Honour*, or a double Stipend ; especially, if besides presiding well, *they also labour'd in the Word and Doctrine*, 1 Tim. v. 17. i. e. carefully and diligently exercis'd the Gift of Teaching.

And as to the ἡγέμενοι, *Heb.* xiii. 7. 17. I am very apt to think, that St. *Paul* writing that Epistle to the *Hebrews* at *Jerusalem*, denotes some of the Apostles by this Term. He seems to refer to such of them as had been among them, and were now dead or absent : For he says, REMEMBER THEM ; and *remember them which HAVE SPOKEN*. This is the more probable, because this Epistle was writ late, about the Year 63. I the rather think this, because Apostles, and Apostles alone, originally, and in the highest Sense, *spoke the Word of God* ; and are generally, if not only, said so to do ; because *their Faith*, the believing

lieving *Hebrews* were to follow ; and from *their Doctrine* they were not to depart ; ver. 9. For as our Saviour said to them, *He that receiveth you, receiveth me* , Matt. 10. 40. *And as my Father sent me, so send I you,* John xx. 21. And as St. Paul says, *He that despiseth* [viz. the foregoing Commandments from ver. 2.] *despiseth not Man but God, who has given us* [viz. Apostles] *his Holy Spirit,* 1 Thes. iv. 8. And whereas ver. 17th of this 13th Chapter of the Epistle to the *Hebrews*, St. Paul says, *Obey them that have the Rule over you,* τοῖς ἡγεμένοις ὑμῶν and submit your selves, for they watch for your Souls : I am apt to think, that it relates to some of the Apostles, who surviv'd, and were then at *Jerusalem*. For the Apostles did not only (like St. Paul) sometimes speak by Permission ; but generally of *COMMANDMENT from the Lord*, 1 Cor. vii. 6, 10. Those *COMMANDMENTS* St. Paul particularly gave by the Lord Jesus, 1 Thess. iv. 2. 2 Thess. iii. 6, 10. And St. Peter says, 2 Pet. iii. 2. *I write unto you, that ye may be mindful of the* — *COMMANDMENTS of us the Apostles of our Lord and Saviour.* These Commandments the Believers were to obey, not only when the Apostles were present, but absent, Phil. ii. 12. *And if any one obey'd not the Word or Commandment of their Epistle* , they were to be noted, avoided, and admonished, 2 Thess. iii. 14, 15.

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I remember no Place, where any Minister of the Church, is said to have had a Commandment of the Lord, but the Apostles; or where Obedience is requir'd to any Commandments, but what came from the Apostles. They indeed had the Power of Binding and Loosing: And Christ said, *He that heareth you, heareth me.* It was *through their Word that all were to believe,* *John xvii. 20.* And it was by them, *that the Word of the Gospel went forth, and that Form of Doctrine, which all Men were to obey.* And perhaps the Reason, why St. Paul directs the *Hebrews* in the Close of this Epistle, to remember the Dead, or absent Apostles, who had been their Guides, *v. 7.* and to obey the living ones now residing at *Jerusalem*, and watching over their Souls, *v. 17.* might be, to free himself from any Imputation of going too far out of his Province, who was the Apostle of the *Gentiles* only. And as he had not only writ to the *Hebrews*, but writ very freely of the Insufficiency and Meanness of the *Jewish* Law, (tho' not in the Character of an Apostle, as I shall observe more fully, *Essay* the 3d,) that he might not seem to invade the Province of the Apostles of the Circumcision, much less oppose them (who had only receiv'd the right-Hand of Fellowship, as an Apostle of the Heathen, *Gal. ii. —.*) He here bids the *Hebrews* remember their Apostles, who were dead or absent, and who had spo-

ken the Word of the Lord ; and obey those that were present, and watched for their Souls : And immediately adds, *v. 18, 19. Pray for us ; for we trust we have a good Conscience.* As if he had said, “ Obey the “ Apostles of the Circumcision, and pray “ for me the Apostle of the *Gentiles* ; and “ *the rather, that I may be restor'd to you the* “ *sooner*, and bring the Alms of the *Gen-* “ *tile* Christians to you : Which he always seems to have brought when he came to *Jerusalem.*

I wish I have not tir'd my Reader on this Subject. But as it is of some Importance, and is wrapp'd up in a great deal of Obscurity, I thought it proper to treat it in this manner. The Reader will now better judge in which of these Senses he is to understand *Helps*, or *Helpers*, and *κυβερνήσεις*, which we translate *Governments* ; as well as the other Words in the New Testament brought to support that Rendring of the word *κυβερνήσεις*. If he understands all these Words in the first Sense I have given them, I believe it is in a Sense agreeable to other Places of Scripture ; if he understands them in the last, I apprehend he will be much more like to understand them in the precise Sense, which they have in each of those Places, where they stand. If the Connexion was clear and full, there is not the least Doubt, but we ought to understand them in this last Sense only : But as the Connexion is somewhat doubtful, and
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can't be prov'd, but from many Considerations laid together, I think it becomes me to express the Uncertainty I do about them; till I receive more Light, than I have been able to get at present.

Thus I have explain'd the Gift of Wisdom, Knowledge, Prophecy, Teaching, Helps, and Governments, in the several Senses and Acceptations in which I have consider'd them: And to these Instances may the Teaching of the Spirit be reduc'd. I shall now consider some things, that relate in general to them all.

In the first place, I apprehend this Teaching consisted in a *sudden Illumination* of the Mind, by which the Mind was furnish'd in an Instant with some or all of those Kinds of Knowledge; which perhaps a Man of the best Parts could not have acquir'd by the hardest Study in an Age. And some of them such, as could not be acquir'd by any Art or Study whatsoever, (as the Word of Knowledge, and several of the Gifts of lower Prophecy) which continu'd with those, to whom they were imparted, as a Fund of that Learning and Knowledge communicated to them; and which consequently they could use, as there was Occasion. Upon which Account I suppose it was, that *the Cloven Tongues sat*, or rested, or continu'd for some time *upon them*, Acts ii. 2. namely, to shew the Permanency of the Gift, and
that

that it should be ready for their Use on all proper Occasions: *As the Spirit abode upon our Saviour at his Baptism*, John i. 32. to denote the same thing. A like Expression is us'd of the Seventy, at their first Appointment for Judgment and Government; for it is said, *That when the Spirit rested upon them, they prophesied, and did not cease*, Numb. xi. 25. Upon this Account too the receiving these Gifts is called the BEING ENLIGHTEN'D, and ILLUMINATED, as well as *the tasting of the heavenly GIFT, and being made Partakers of the Holy Ghost*, Heb. vii. 4. and x. 32. And this Illumination, not being a bare Discovery of some particular Matter, as the Prophets under the Old Testament generally had communicated to them by a Dream, or a Vision, or a Rapture, or a Revelation, but a Fund of general Knowledge of Things pertaining to the Kingdom of God, that was ready to be us'd for the Benefit of others, whom they were instructing continually; and even fresh Gifts, [*viz.* of Prophecy] always ready to be communicated, when they were necessary; our Saviour tells the People, *John vii. 38. that He, that believes on him, out of his Belly should flow Rivers of living Water.* Which, as the Evangelist adds, *He spake of the SPIRIT, which they that believe on him should receive; for the Holy Ghost was not yet given, because Jesus was not glorify'd.*

They are called *Gifts*, or the *Heavenly Gift*, by the Apostle in this Place, from the famous Prophecy concerning this Matter, *Psalms* lxxviii. 18. where *David* describes our Saviour as a mighty Conqueror, ascending into Heaven in a triumphant manner, receiving Gifts of God for his People, and loading them with those his Benefits. *Thou hast ascended on High, thou hast led Captivity captive, thou hast received Gifts for Men, &c.* Which is apply'd by St. *Paul* to these Gifts of the Holy Ghost, *Eph.* iv. 7, 8. And thus the Holy Ghost comes to be stil'd *the Heavenly Gift*, or *the Gift of God*, *Acts* viii. 20. xi. 17.

St. *Paul* reduces all these Gifts under two Heads, *1 Cor.* i. 5. *Knowledge and Utterance.* To Knowledge belongs *the Word of Wisdom, the understanding the Prophets, the Knowledge of Mysteries,* (or of great future Events;) *the discerning of Spirits, the pointing out proper Ministers to the Church, Abilities for several Sorts of publick Performances in it; Prudence to distribute to the Necessities of the Saints; to go on the Errands of the Apostles and Churches; and both to advise on several Occasions, and also to know that they ought to comply with such Advice; the skill to preside over the Management of publick Worship, and the Knowledge of Tongues, and their Interpretation.* And to Utterance belongs a *Fluency of Speech* about
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any of these, from fully possessing the Matter they talk'd about, and the Language they talk'd in : A Readiness of Memory, by the Spirit's bringing all Things to their Minds that were pertinent to the Subject ; and a due Degree of Courage and Resolution, from the Assurance of a farther Revelation from God, when necessary, and of God's Assistance and gracious Acceptance of their Labours and Endeavours, whether they succeeded in them or no. Thus we see, that, *Acts* ii. 11. on the Descent of the Holy Ghost, they give immediate Proof of their Knowledge and Ability in Utterance ; all of them speaking in a vast Variety of Tongues, *the wonderful things of God*. According to the Prophecy of the Prophet *Joel*, *Joel* ii. 28, 29. *I will pour out my Spirit upon all Flesh, and their Sons and Daughters shall prophesy : And on my Servants, and on my Handmaids, I will pour out in those Days of my Spirit, and they shall prophesy*. So likewise we find *Peter lift up his Voice, and say, &c.* *Acts* ii. 14. 24—31. speaking with all Readiness and Boldness, and shewing his great Knowledge in the Prophecies of the Old Testament, and in the Christian Scheme. We find him speaking in the like Strain to the People, *Acts* iii. 12. to the End of the Chapter. We find him speaking to the Rulers, *Acts* iv. 8—20. and v. 29—33. with as much Resolution and Eloquence, as he had done before to the People. And

we find a Prayer, *Acts* iv. 24—31. in a very elevated Strain, highly suitable to the Occasion on which it was made, and no ways inferior to these Discourses. We likewise see with how much Force, Eloquence, and Courage *Stephen* addresses the Council, *Act* vii. So likewise *Paul*, as soon as he was filled with the Holy Ghost, *Acts* ix. 17. immediately preaches Christ in the Synagogue, that he is the Son of God, v. 21. and INCREASING the more IN STRENGTH, confounded the Jews, v. 22. and SPAKE BOLDLY disputing against the Grecians, v. 29. When the Holy Ghost fell on *Cornelius* and his Family, they speak with Tongues, and magnify GOD, *Acts* x. 46. We may see an Instance of the Authority, with which *Peter* speaks to *Simon Magus*, on his notorious Impiety, *Acts* viii. 20—24. And with which *Paul* being full of the Holy Ghost reprimands *Elymas*, on his endeavouring to pervert the Roman Pro-Consul from the right ways of the Lord, *Acts* xiii. 9. And lastly, when the Holy Ghost came on the twelve Disciples of *John Baptist* at *Ephesus*, *Acts* ix. 1—8. St. *Luke* informs us, that they spake with Tongues and PROPHESED. And because they were first by Utterance to impart all the Wisdom and Knowledge they had to the World, (for the Word was first spoken, and not written;) therefore it was that the Holy Ghost came down upon them
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in *Tongues*; as it came in *Cloven Tongues*, to shew the Multiplicity of Tongues they were to speak; and in *Cloven Tongues*, *like as of Fire*, to shew the Light and Knowledge that was imparted, the Zeal and Activity of those, who had these Gifts, in imparting Light and Knowledge to others; and the great Efficacy of the Gifts themselves, and of that Spirit, by which they spake; by the means of which the Words they spake *were not to be a dead Sound, but a quickning Spirit*.

St. *Paul* summing up the Gifts of the Holy Ghost under the Heads of Knowledge and Utterance; both which consist in an Illumination of the Mind, enriching the Minds of those that had them with what was proper to be known by them, and a Readiness to utter it; it is visible, that in this Account I must *exclude the Gifts of Miracles, healing, and casting out of Devils*, because they did not proceed from any Illumination, or Fund of Knowledge; but from the immediate Power of God, invoc'd by him, who had the Faith of Miracles, or a full Persuasion that God would work a Miracle, on his Invocation or Prayer, for the Confirmation of the Truth. And to shew that there is a Foundation for distinguishing the working of Miracles, healing Diseases, and casting out Devils, from the Gifts of the Holy Ghost, I would offer these Considerations,

(1.) That Healing and Dispossessing were perform'd by the Apostles and the Seventy in our Saviour's Life-time, according to the Commission he gave them, *Matt. x. 8. Luke x. 9. Mark vi. 7—14.* by a Power deriv'd immediately from him, *Luke x. 17. Matt. vii. 27.* but not by the Power of the Spirit; by which St. *Paul* afterwards says, *he perform'd mighty Signs and Wonders from Jerusalem to Illyricum, Rom. xv. 19.* St. *John* tells us, that *the Holy Ghost was not yet given, because that Jesus Christ was not glorify'd, John vii. 9.* And our Saviour tells his Disciples, *that if he did not go away, the Comforter, that is, the Holy Ghost, would not come, John xvi. 7. and xiv. 26.* It was after his Resurrection, that *he first breathed on them, and said, Receive ye the Holy Ghost, John xx. 22.* And then he did but prefigure the giving it: He did not, nay he could not, according to the settled Order, then actually give it. *For he was to receive it of the Father, John xv. 26. And then shed it forth on his Disciples, Acts ii. 33. And was to ascend up on high, and receive Gifts for Men, before he was to give those Gifts unto them, Psal. lxxviii. 18.* (2.) Tho' the Disciples heal'd Diseases, or cast out Devils, or wrought Miracles by the Spirit after Christ's Ascension; and they are therefore sometimes call'd Gifts of the Spirit, *1 Cor. xii. 4—10. Gal. iii. 5.* inasmuch as the Faith of these was then

then wrought by the Spirit ; yet these not being Works peculiar to the Dispensation of the Spirit, but common to that Dispensation, with the Ministry or Dispensation of Christ, in whose Name they had been wrought before the giving of the Spirit ; they are not generally call'd the Gifts and Distributions of the Spirit, or the Holy Ghost : I believe never by St. *Luke* in the *Acts*, [the only Book that gives the History of the Holy Ghost] but always *τέρατα, σημεῖα, δυνάμεις* ; Wonders, Signs, and Powers : Whereas the Gifts of Illumination, such as Prophecy and speaking with Tongues, is constantly ascrib'd by him to the Holy Ghost. And these in Scripture are generally called *χαρίσματα* and *μέριμοι*. (3.) In some Places, where the Scripture speaks of these Works together, it puts a manifest Difference between them. Thus St. *Paul* says, *That God bore witness to the Doctrine, which the Apostles preach'd, BY SIGNS AND WONDERS, AND DIVERS MIRACLES, AND GIFTS* [*μερίμοις* Distributions,] OF THE HOLY GHOST, *Heb.* ii. 4.

Now this Gift, Illumination or Enlightning, was communicated two different Ways, either *immediately* by the Spirit's falling on them, or by the laying on of the Hands of the Apostles. When this Illumination came immediately, it seems to have been accompany'd with the Symbol of *Cloven Tongues, as of Fire, sitting on each of them*, *Acts* ii. 3.

And from coming in that Symbol, is said to *fall on them*, Acts x. 44. and xi. 15. agreeable to *John Baptist's Prediction*, *Matt. iii. 11. I indeed baptize you with Water unto Repentance, but he that cometh after me—shall baptize you with the Holy Ghost, and with Fire.* And this Prediction is in the same manner recorded by *St. Mark, Mark i. 8.* and *St. Luke, Luke iii. 16.* Our Saviour also foretold them the same thing, just before his Ascension, *Acts i. 4, 5. And being assembled together with them, commanded them, that they should not depart from Jerusalem, but wait for the Promise of the Father, which, SAITH HE, ye have heard of me. For John truly baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost, not many Days hence.* And when Peter found that the Holy Ghost fell on *Cornelius* and his Family, *Acts x. 44.* or, as he says in another place, *Acts xi. 15. That the Holy Ghost fell on them, as he did on us* [i. e. us Apostles and our Company] *at the Beginning,* [i. e. with Cloven Tongues like as of Fire] *putting no Difference between them and us,* Acts xv. 9. Then that he remember'd the Word of the Lord, how that he said, *John indeed baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost,* Acts xi. 15, 16. By comparing these Texts, and particularly *Matt. iii. 11. Mark i. 8. Luke iii. 16.* together, it is pretty plain, that

that baptizing with the Holy Ghost, and baptizing with the Holy Ghost and with Fire, are Expressions of the same Import and Signification; which it is of use on this Occasion to observe, and will be on others. It is likewise called the *pouring out of the Holy Ghost*, alluding to the plentiful Effusion of it foretold in *Joel*, *I will pour out my Spirit on all Flesh, saith the Lord*, Joel ii. 28. And the Reason of the Phraseology in *Joel*, is the Allusion to the Plenty, that *Joel* had just before told the People, that God would send them by means of the former and latter Rain; v. 23. and to the Spirit's being represented under the Symbol of Water in other Prophets, as *Ezek.* xxxvi. 25. and *Isaiab* iv. 43. It is perhaps from the same Reason that it's call'd the *shedding forth of the Holy Ghost*, Acts ii. 23. Or perhaps rather in Allusion to the plentiful Unction, we have from the Holy One, who was himself the Anointed, being anointed with the Holy Ghost, Acts x. 38. and with the Oil of Gladness above his Fellows, Heb. i. 9. I am the more apt to think, that the *shedding forth of the Holy Ghost* refers to this Unction, because St. Peter in the very next Verse, 34; 35. plainly refers to the cxth Psalm, where, v. 4. God is represented as swearing to Christ, that he will constitute, or that he had constituted, him an High Priest (which was done by pouring Oil on him, and anointing him more plentifully than the other

other Priests, *Lev. xxi. 10.*) for ever, after the Order of *Melchizedek*. See Bishop *Patrick's* Comment on *Exod. xxix. 7.* It is in reference to this shedding forth of the Holy Ghost, that St. *John* calls the Gifts of the Holy Ghost an *Unction*, 1 *John* ii. 20, 27. and St. *Paul*, 2 *Cor. i. 21.* On the whole, I apprehend, that no body was said to have the Holy Ghost *fall* (which denotes his coming down in some visible Emblem, as Fire) *be pour'd forth*, or *shed down*, on him, but he, on whom the Holy Ghost fell immediately, and which I apprehend, was always attended with this Symbol of Cloven Tongues, like as Fire.

Those, who had this singular Honour and high Privilege, seem to have had a *greater Illumination* (perhaps in Kind as well as Degree) than those, to whom it was imparted by the laying on of the Hands of the Apostles. For those, who were *baptiz'd with the Holy Ghost, or on whom the Holy Ghost fell, was pour'd forth, or shed down*, are said *to be fill'd with the Holy Ghost*; which, tho' it does not signify a compleat Revelation of every thing they were ever to have reveal'd to them; for they receiv'd farther Revelations from time to time, (as we see in the Case of *Peter*, to preach to the Devout, and *Paul* to the Idolatrous *Gentiles*;) yet signifies a large and plentiful Effusion of Gifts, sufficient for what they were then to do; and such a plentiful Effu-

Effusion, or Communication of them, as they cou'd not contain within themselves; but which would overflow, and break out powerfully for the great Benefit of others. Thus we find, *they were all fill'd with the Holy Ghost*, Acts ii. 4. and *began to speak with other Tongues, as the Spirit gave them utterance.* So Acts iv. 31. where the Holy Ghost seems to have fallen on them a second time; (for it is said, the Place *was shaken*, most probably, *by the Sound from Heaven of a mighty rushing Wind*, stronger perhaps than the gentler Breeze, which fill'd all the House, Acts ii. 2.) they are all said to *be FILL'D WITH the Holy Ghost, and to speak the Word with Boldness.* And this I believe is what *Clemens* means in his Epistle, §. 42. by the *Fulness of the Holy Spirit*, that he says the Apostles *went abroad with, publishing that the Kingdom of God was at hand.* The seven Deacons were all FULL OF THE HOLY GHOST before they were chosen, Acts vi. 3. That was immediately after Christ's Ascension; and therefore we have the greatest Reason to conclude, that they were all of the 120, on whom the Holy Ghost descended: Since the Disciples were like to chuse some of the most eminent of the first Christians to this Office, on the Apostles directing them to chuse out from among them, *seven Men of honest Report, FULL OF THE HOLY GHOST, and Wisdom for this Office.* Barnabas is
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likewise said *to be* FULL OF THE HOLY GHOST, *Acts* xi. 24. And that he was one of the 120, I have endeavour'd to prove in *Essay* the second. And since we find, that the Holy Ghost fell down on *Cornelius* and his Family, without the laying on of *Peter's* Hands, and before Baptism; since *St. Luke* also says, that the Holy Ghost *was* POUR'D OUT on *Cornelius and his Family*, the Word us'd *Acts* ii. 17; and farther says, that *the Holy Ghost* FELL on them; and since *Peter* likewise says, *He fell on them, as he did on us* AT THE BEGINNING, *Acts* xi. 15. and xv. 8. PUTTING NO DIFFERENCE BETWEEN THEM AND US, *and purifying their Hearts*; alluding still to the Symbol of Fire; we ought to conclude, that *Cornelius* and his Family *were fill'd with the Holy Ghost*, as well as the 120: Especially since we see it had the like Effects on them, as on the Hundred and Twenty. For as they spake in different Tongues *the wonderful things of God*, *Acts* ii. 11—; so *Cornelius* and his Family immediately SPAKE WITH TONGUES, AND MAGNIFY'D GOD; or spake of those great and wonderful Things of God, by which his Name is magnify'd, *Acts* x. 46. And it seems but highly congruous, that where-ever God saw fit to communicate the Gifts of the Spirit immediately, and without the Intervention of Men, for great and important Reasons; that it should be in a
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more plentiful manner, than where he was pleas'd to impart them by others. And it seems to me still more probable, that being *full of, or fill'd with, the Holy Ghost*, denotes the Holy Ghost falling immediately on those, who are said to be *full of, or fill'd with, it*; because these Phrases are used in the New Testament on the reviving of Prophecy, after it had ceas'd about 300 Years; when it came on the Prophets without the laying on of Hands: For the Holy Ghost coming on *Zachary, Elizabeth, and John Baptist*, they are all said to be *full of, or fill'd with, the Holy Ghost*, Luke i. 15, 41, 67.

This Descent, or Pouring out of the Holy Ghost, was reserved by God for some great and necessary Occasions of more than ordinary Importance and Consequence to the whole Church. The Spirit seems to me to have been pour'd out in this manner but five times. The first was on the 120, or the Apostles and their Company, to prove to them the Exaltation of Christ to the right Hand of God, or to all Power. This is the Use St. Peter makes of it, *Acts* ii. 23. For he says, that *Christ being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, hath shed forth this, which ye see and hear*. The Holy Ghost likewise descended on the 120, in order to qualify them to testify and prove
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this great Truth, together with the other great Facts of Christianity, and the whole of the Christian Scheme to Mankind. And that it came upon all the Apostles and their Company, seems evident from this, that it is said, *They were all with one accord in one Place*, when the Holy Ghost fell upon them, *Acts ii. 1.* Who can THEY here mean, but the 120 Men and Women in the former Chapter, who *continued with one accord in Supplication and Prayer*, *Acts i. 13, 14.* to whom Peter spoke, *v. 15—23.* who *appointed two for the Apostleship, from which Judas fell*, *v. 23.* who *pray'd*, *v. 24* and *25.* and *gave forth their Lots*, *v. ult.* Who but they, on whom the Prophecy of *Joel* was fulfill'd, that foretold, that *the Spirit should be pour'd out on Daughters as well as Sons, and on Handmaids as well as Servants*, *v. 17, 18.* and who are call'd the *Apostles Company*, *Chap. iv. 23.* being those, who, *Chap. i. 21.* are said to have accompany'd with them all the time, that the Lord Jesus went in and out among them; and who being again assembled together, were all filled with the Holy Ghost, *v. 31.* The second time seems to me to have been to encourage them, on their first being brought before the Council or the Sanhedrim, and threaten'd by them, *Acts iv. 21, 31.* Which perhaps God saw necessary to support them (who had till a little before kept in their upper Room for fear of the Jews)

Jews) under the first Shock of being forbid to preach the Gospel by the highest Court of Civil and Ecclesiastical Judicature, among the *Jews*; and which every *Jew* us'd to have in the utmost Reverence. And therefore as they pray for *Boldness*, notwithstanding the Threatning of the Council; so it is added, after this Descent of the Holy Ghost, that God answer'd their Prayers, and *that they spake the Word with Boldness*, Acts iv. 31. The third time was on *Saul*, who we must conclude from Acts ix. 17. was *fill'd with the Holy Ghost*, and is expressly said to *be full of it*, Acts xiii. 9. The Holy Ghost descended on him, as I suppose, to qualify him the better to be a Teacher and a Prophet, and afterwards the Apostle of the *Gentiles*; to remove any Objections, that might be rais'd to his Apostleship, if the Holy Ghost had not fallen on him, as it did on the rest of the Apostles; and that he might not in this respect, any more than in any other, *be a whit behind the chiefest of them*. But I refer my Reader to the second *Essay*, for the Proof of this Assertion. The fourth was to confirm it to be the Will of God, that the Proselytes of the Gate, tho' deem'd so unclean by the *Jews*, as not to be fit to be convers'd with, should be taken into a full Participation of all the Blessings of the Gospel, without any farther Conformity to any of the other Laws of *Moses*, than those, they were

were oblig'd to submit to, as Profelytes of the Gate. And to this End it was, that I suppose the Holy Ghost fell on *Cornelius* and his Family, whilst the Word was preaching to them; and before they had so much as profess'd their Belief of it, or had been baptiz'd into it: The Holy Ghost thus himself leading the way to their being receiv'd into, and own'd by the Church. This is the Use that *Peter* makes of it to the *Jews*, that were with him. For he says, *Acts* x. 45, 47. *Can any Man forbid Water, that these should not be baptiz'd, who have receiv'd the Holy Ghost, as well as we?* And he makes the like Use of this great Circumstance to the *Jews* at *Jerusalem*, who expostulated so warmly with him, on his going in unto this Family of the Uncircumcis'd. For, says he, *Acts* xi. 15. *And as I began to speak,* (before I had concluded my Discourse, and much more before I could hear their Confession of Faith; or baptize them, if I had so intended) *the Holy Ghost fell on them; as it did on us at the Beginning.*—*Forasmuch then as God gave them the like Gifts, as he did unto us; what was I, that I could withstand God?* And we see this immediately silenc'd them, notwithstanding their fierce Contention with him about it, *Acts* xi. 2. For on hearing that the Holy Ghost fell upon them in this manner, *they held their peace, and glorify'd God, saying, Then hath God*

God also unto the Gentiles granted Repentance unto Life, ver. 18. And when this Spirit of Bigotry arose again in some that believ'd, who were of the *Pharisees*; first at *Antioch*, Acts xv. 1. and afterwards at *Jerusalem*; ver. 5. and they strenuously insisted, that the Proselytes of the Gate, converted to Christianity, should be subject to all the Laws of *Moses*; the Holy Ghost falling down on *Cornelius* and his Family, who were not subject to all those Laws, carries the Debate and the Decree in Favour of the Proselytes of the Gate; and the Assembly declare them to be free from any of those Laws, but the four then mention'd; to which they were subject as Proselytes of the Gate, v. 7—12. v. 28. *Peter* particularly says of this Descent of the Holy Ghost upon them, that *the Holy Ghost bore them witness*, that *he had purify'd their Hearts by Faith*; how unclean soever we have been us'd to think them, for want of an entire Obedience to all the Laws of *Moses*. See the *Essay* on this Decree.

The fifth and last time that the Holy Ghost, as I apprehend, fell on any without the Intervention of Hands, was on the first *Harvest of Idolatrous Gentiles*, that were converted to the Christian Faith; which was at *Antioch in Pisidia*. An Account of which we have *Acts* xiii. 16—50. For it is said of them, v. 52. That THEY WERE FILLED WITH

THE HOLY GHOST : Which I apprehend to be a Phraseology denoting the Descent of the Holy Ghost without the Intervention of Hands : As in the Instances, and for the Reasons I have already given. And I am the rather inclin'd to think, that this Expression denotes the immediate Descent of the Holy Ghost upon them, because St. *Paul* seems to have an Eye to it in the Beginning of his Discourse in this Chapter, v. 14, 15. where he speaks of *John's* Baptism, and as it seems to me, in Contradistinction to Christ's baptizing with the Holy Ghost and with Fire, tho' he does not quote the Passage quite out. This Part of his Discourse runs thus; *Of David's Seed hath God—rais'd a Saviour. When John had first preach'd before his Coming, the Baptism of Repentance unto all the People of Israel. And as John fulfill'd his Course, he said, Whom think ye that I am? I am not he. But behold there cometh one after me, whose Shoes of his Feet I am not worthy to loose,* Acts xiii. 24, 25. And the Words, *He shall baptize you with the Holy Ghost, and with Fire,* tho' not express'd, are, as I apprehend, to be understood.

If any should except to the Proof I bring to the Holy Ghost's descending on the Idolatrous *Gentiles* from the Expression us'd Acts xiii. 52. *That they were filled with the Holy Ghost*; and should alledge, that *Saul* was fill'd with the Holy Ghost,

Ghost, Acts ix. 17. and xiii. 9. who has been generally thought to have receiv'd the Holy Ghost by the laying on of *Ananias's* Hands : And if what may be gather'd to the contrary from what I have said, or what I shall farther say against it in the *Second Essay*, shall not fully satisfy any one; I desire it may be consider'd, that as this is the only Instance, where it can possibly be pretended, that any one is fill'd with the Holy Ghost by the Intervention of Mens Hands; so there are in this Case many things that render it perfectly singular. For on the Supposition, that *Ananias* imparted the Holy Ghost to *Saul*; (1.) *Ananias*, who was but a Disciple, imparts it, and imparts it by laying on of his Hands; tho' 'tis allow'd, that none but Apostles had that Privilege in any other Case, as we shall see more fully by and by. (2.) He imparts it to *Saul*, who is design'd to be an Apostle; and the only one, on whom the Holy Ghost did not descend without the Intervention of Hands. And on this Supposition, (3.) *Ananias* had a particular Commission from Christ to go and lay his Hands on *Saul*, Acts ix. 11. (though as I think only to give him Sight) and *Saul* had a Vision, that *Ananias* was to come and lay his Hands on him. This therefore is a Case so particular, that no Conclusion can be justly drawn from it : Nor can it be inferr'd, that because *Saul* was fill'd with the Holy Ghost, by the laying on of the Hands

of *Ananias* (if that was the Case; as I think it was not) that therefore, where others are said to be fill'd with the Holy Ghost, that that Phrase does not signify the Holy Ghost's falling on them without the laying on of Hands.

But I don't only conclude, that the Holy Ghost fell on the first Harvest of Heathen Converts, as it did on the Apostles and their Company, on *Saul*, and on *Cornelius* and his Family, from the Expression us'd about them, *that they were fill'd with the Holy Ghost*; but from the Circumstance of their Case, compar'd with that of the first Fruits of the profelyted *Gentiles* converted to Christianity. For let it be consider'd, that *Cornelius* and his Family were sincere *Worshippers of the true God*, gave much *Alms to the People*, and *prayed to God alway*, Acts x. 2. and that they were careful in abstaining from things offer'd to Idols, from Fornication, from things strangled, and from Blood; Abstinencies that were very agreeable to the *Jews*. And yet if God saw it necessary to pour out the Holy Ghost on Persons so religious and devout, and so compliant with the *Jews* in certain Points that were thought to be of great Consequence, in order perhaps to persuade *Peter* himself, that he ought to baptize them, tho' he had the Vision of the Sheet to put him upon doing it; and had found *Cornelius* had had a Vision, that corresponded with that of the Sheet,

Sheet; does it not seem as necessary for the Holy Ghost to have descended on the first Heathen Converts, who were Idolaters, working all Unrighteousness and Lasciviousness with Greediness, to satisfy *Paul* that he was to baptize them? Especially since there seems to have been some Marks of Backwardness in *Paul* to go to the Idolatrous *Gentiles*, as well as in *Peter* to go to the Proselytes of the Gate; as I have observ'd in the Preface. Farther, if the immediate Descent of the Holy Ghost was necessary to bear witness to *Cornelius* and his Family, holy and devout Persons, and not so offensive to the *Jews*, as Idolaters were, that God *had purify'd their Hearts by Faith*; was it not as necessary to bear witness to those abominable Idolaters that he had purify'd theirs? And was it not as necessary to justify *Paul* in conversing with these, and admitting them to all the Privileges of the Gospel, whilst he declar'd them free from any Obedience to any one of the Laws of *Moses*; as it was to justify *Peter*, for admitting the others (who were allow'd to live in their Country, and worship at their Temple) to the Privileges of the Gospel, on continuing to submit to the Observance of some of them? And perhaps the giving the Account of this immediate Descent of the Holy Ghost, without any laying on of Hands, on these first Converts at *Antioch* in *Pisidia*, is the Reason

why St. *Luke* uses that Expression concerning *Paul* and *Barnabas's* Relation, of what had pass'd in their Peregrination, to the Church of *Antioch* in *Syria*, at their Return to that Church, that they rehears'd *all that God had done WITH them*, [*μετ' αὐτῶν*.] Whereas otherwise it had been more natural to say BY them [*δι' αὐτῶν*.]

I am the more confirm'd in my Opinion, that the Holy Ghost fell upon the Idolatrous Gentiles at *Antioch* in *Pisidia*, as well as on the first Fruits of the Profelyted Gentiles at *Cesarea*, from observing, that he did *not fall on the Samaritans*; Acts viii. 16. but was given to them by the laying on of Hands, v. 17. The *Samaritans* of these Times were chiefly Apostate *Jews*, who with *Sanballat* first built a Temple at Mount *Gerizim*, in Opposition to the Temple at *Jerusalem*; to whom many of the discontented *Jews* resorted, and with whom some of the Heathens that (being sent from *Cuthab* near *Assyria*) are call'd *Cutheans*, were embody'd. These all worshipp'd the God of *Israel*, had the *Pentateuch* for the Rule of their Worship, but worshipp'd at Mount *Gerizim* instead of *Jerusalem*. These *Samaritan Jews* therefore our Saviour preach'd to, *John* v. as well as to the *Jews* of *Jerusalem*, and of *Judea*, tho' he said, *He was not sent but to the lost Sheep of the House of Israel*; Matth. xv. 24. And was, as St. *Paul* says,

says, *the Minister of the Circumcision*, Rom. xv. 18. And as some went to different Parts in the first Dispersion, some as far as *Phenice, Cyprus, and Antioch*, preaching the Word to the JEWS ONLY, Acts xi. 19. so *Philip* goes and preaches at *Samaria*, Acts viii. without any particular Commission from God for that Purpose. Nor is he at all question'd about it, as *Peter* afterwards was for going unto *Cornelius*, Acts xii. 2, 3. But on the Apostles hearing of his Success, they send down *Peter* and *John* to impart the Holy Ghost to them. So that it is plain, the *Samaritans* were consider'd as *Jews* by Christ, by his Apostles, and by the first Preachers of the Word. And so our Saviour foretels they should; saying, that the Apostles should be his Witnesses in *Jerusalem, and Judea, and Samaria*; (tho' when he foretels their going to the *Gentiles*, it is in darker Terms) viz. *and to the uttermost Parts of the Earth*, Acts i. 8. Now as God in Nature does nothing in vain, but proportions every thing in just Number, Weight and Measure; so does he also in the Operations of the Spirit in the new Creation. It being therefore well understood, that the *Samaritans* were to be consider'd as *Jews*, there was no particular Revelation or Commission given to preach to them; nor was it necessary for the Holy Ghost to fall on them, to justify *Philip* in preaching to them, or the Apostles in re-

ceiving them into the Christian Church. And therefore here Things go on in their ordinary Way, and the Spirit is imparted to them by the laying on of Hands. But where a special Commission is necessary to direct any of the Apostles to go and preach to Men, who were not admitted to converse (or even live among the *Jews*, when they could help it, *Selden de Jur. L.*) there the Holy Ghost seems to have fallen upon them, to justify the Messenger he had sent on that Errand, (as *Peter* to the Proselyted, and *Paul* to the Idolatrous *Gentiles*) to *bear witness* to the Persons he had sent them to, and to silence all the Opposition and Clamour that might be made against these Messengers for it. And perhaps it is this immediate Descent of the Holy Ghost on these *Gentiles*, that *St. Paul* refers to, *Rom. xv. 16.* when he says, *that he was the Minister of Jesus Christ to the Gentiles, ministring the Gospel of God, that the offering up of the Gentiles* [or perhaps the first Fruits of the Idolatrous *Gentiles*] *might be acceptable; being sanctify'd by the Holy Ghost* (alluding perhaps to the Oil that was to be pour'd on the first Fruits) as *Peter* says, *The Holy Ghost bore witness, that he had purify'd Cornelius and his Family's Hearts by Faith*, (who were the first Fruits of the devout *Gentiles*) Alluding perhaps to the Symbol of Fire, in which, it is likely, it fell upon them.

St. Luke

St. *Luke* having pointed out the *Time* so very particularly, when the Holy Ghost was first pour'd out, and seeming to lay so much stress upon it; before I quite quit this Head of the several Times and Occasions, on which these Gifts were pour'd out, or communicated immediately by the Spirit, it cannot be improper, to look back to the Circumstance of Time, that attended the first and the greatest Effusion of them. St. *Luke* informs us, that it was *when the Feast of Pentecost was fully come*, Acts ii. 1. Now the Reason, why God seems to have chosen out that Time for this great Event, was to shew, That as in Christ's suffering at the Feast of Passover, Christ was our true Passover; so that the giving of the Spirit, was that which was prefigur'd by the Feast of *Pentecost*. The Feast of *Pentecost* was appointed to be the Morrow after seven Weeks from the Passover, *Lev.* xv. 16. *Deut.* xvi. 9. that is 50 Days. The Reason of this Feast was to commemorate the giving of the Law at Mount *Sinai*: It being precisely 50 Days from the Night, that the Children of *Israel* observ'd the first Passover, to God's giving the Law there. See Bishop *Patrick's* Com. on *Exod.* xix. 1. Whence all the *Jewish* Writers conclude, that this Feast was instituted in Commemoration of giving the Law: Which *Maimonides* says was the great Reason of bringing the Children of *Israel* out of *Egypt*.

gypt. Mar. Nev. Thus it was likewise 50 Days after Christ our Passover was sacrific'd for us, who rested in his Grave on the Sabbath, and by rising, on the first Day of the Week, when the Sheaf, or the First-fruits of the Barley-Harvest was offer'd unto the Lord, became the First-fruits of those who slept; It was, I say, from that Day 50 Days, that the Holy Ghost was shed down on the Apostles and their Company; to teach them first the Laws and Doctrines of Christ, or the Things of the Kingdom of Christ; and then to enable them to publish them to others, from Mount *Sion* or *Jerusalem*, (the Place that God had appointed for his Worship, and from whence Christ's *Sceptre was to go forth to Jews and Gentiles*, *Psalms* cx. 2. *Luke* xxiv. 47.) who had been ignominiously crucify'd there 50 Days before. At this Feast the First-fruits of Wheat-Harvest were to be offer'd to God in two Loaves, *Exod.* xxiii. 16. which were for the Use of the Priests, *Exod.* xii. 12. and as may be gather'd from *Lev.* xxiii. 17. And on those Loaves, as on all the Meat-Offerings, Oil was pour'd. After which they began to gather in their Wheat-Harvest, and compleat it. Thus likewise the Apostles having *themselves receiv'd the First-fruits of the Spirit*, gather'd in that Day 3000 Souls, whom they presented, or offer'd up unto God, and unto the Lamb, sanctify'd by the Holy Ghost, as a Kind of
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First-fruits of his Creatures, or his new Creatures, or as the First-fruits of the *Jewish* Christian Church. And then agreeably to the feasting and rejoicing at all those Feasts, and particularly this of *Pentecost*, Deut. xvi. 11. all the first Christians continued daily in the Temple; *and breaking Bread from House to House, did eat their Meat with Gladness, as well as Singleness of Heart; praising God also, as well as having Favour with the People*, Acts ii. 46, 47. And the Apostles proceed farther in their great Harvest. Thus was this Day well suited to the Dignity of the Event, as well as to confirm the Truth of the Christian Religion, and to furnish several moral Instructions, to those who consider this Circumstance of Time with the Attention, it deserves.

And as to the Feast of *Pentecost being fully come*, it carries in it, as Dr. *Lightfoot* learnedly observes, a manifest Reference to the Institution of *Pentecost*; which was to be on the Morrow after the Sabbath, or after the seventh Sabbath from the Passover; which makes the fifty Days compleat, and was called the *Day of the First-fruits*, Num. xxviii. 26. viz. of Wheat-Harvest. But as the *Jews* reckon'd their Days Evening and Morning, this fiftieth Day began *Saturday* Evening, but was *not fully come*, or compleated, till the first Day of the Week, when the Holy Ghost fell on them in the Morning, *Acts* ii. 15.

When the Holy Ghost did not descend, but was communicated by the laying on of Hands; it is call'd *the giving and receiving the Holy Ghost*, Acts xviii. 15, 17, 18, 19. *and the ministring of the Spirit*, Gal. iii. 5. *and imparting spiritual Gifts*, Rom. i. 11.

I can't tell whether the Consideration of these two different ways, by which the Holy Ghost came on Believers, either immediately, and in the Symbol of Cloven Tongues as of Fire, or by the laying on of Hands; will not help us thro' a Difficulty, that occurs *Heb. vi. 2.* where the *Doctrine of Baptism, and of laying on of Hands*, are reckon'd among the *first Principles of Christianity*. May not the Meaning of that Place be this? *viz.* The Meaning of the Doctrine of Baptisms, be the Baptism of Water, by which all Believers; and the Baptism of the Holy Ghost and Fire, be the Baptism by which the first Disciples among the *Jews*, and the first Converts among the devout and idolatrous *Gentiles* were initiated? And the Meaning of the laying on of Hands, signify the conferring these Gifts on Believers, who had not receiv'd them immediately (by the Holy Ghost's coming down upon them with Fire) by the laying on of the Hands of the Apostles: And so both these Doctrines be the first Principles of Christianity, inasmuch as Baptisms are the first Entrance into it, and the laying on of Hands the great Evidence of it; as Faith
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and Repentance are the Substance of it; and as a Resurrection to eternal Judgment is the great Motive to induce Mankind to embrace it?

The most remarkable Things, that seem to attend the conferring the Holy Ghost by the laying on of Hands, are, 1. That *none but Apostles could confer it*. But I shall do no more than mention this here, referring the Reader to the second Essay, to which this Head more properly belongs.

2. The next thing, that is remarkable in the conferring of the Holy Ghost by the laying on of the Apostles Hands, is, that they seem to have communicated it, to *none but Believers*; and to *all Believers, where they came*: Whereas the Holy Ghost fell down but on a few, and very rarely.

That the Apostles gave it to *none but Believers*, appears from hence; that they always conferr'd it after Baptism, when with the *Mouth Confession was made of what they believ'd in their Heart; making the Answers of a good Conscience*. So we find it was, *Acts* ii. 38—42. and viii. 12—18. and xix. 5—8. And *Acts* ii. 38. *Peter* tells the *Jews* in Answer to their Question, *What shall we do?* ver. 37, 38. REPENT AND BE BAPTIZ'D every one of you, in the Name of Jesus Christ for the Remission of Sins, AND YE SHALL RECEIVE THE GIFT OF THE HO-

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LY GHOST. And *Acts* ii. 32. *Peter* and the other Apostles tell the Council, that *they are Christ's Witnesses, and so is the Holy Ghost, whom he hath given TO THEM THAT OBEY HIM.* And *St. Paul* tells the *Galatians*, that it is because *they are Sons, that God hath sent forth the Spirit of his Son into their Hearts,* *Gal. iv. 4.* And because *Simon Magus's Heart was not right with God, but that he was in the Gall of Bitterness, and the Bond of Iniquity; therefore he had neither Part nor Lot in THAT MATTER,* *Acts* viii. 23.

That the Apostles gave the Holy Ghost to all Believers where they came, may appear from the following Instances. *Peter* conferr'd the Holy Ghost on the three thousand Souls, that were added to the Church at the Feast of *Pentecost.* For when they, being prick'd to the Heart by his Discourse, say, *Men and Brethren, what shall we do?* *Peter* answers, *Repent and be baptiz'd every one of you in the Name of Jesus Christ for the Remission of your Sins, and ye shall receive the Holy Ghost. For the Promise (i. e. of the Holy Ghost; particularly call'd the Promise of the Father, Luke xxiv. 40. Gal. i. 4.) is to you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call,* *Acts* ii. 38, 39. Nothing can be more express to this Purpose. And it is said, *ver. 41. Then they, that gladly receiv'd his*

his Word, were baptized, and no doubt received the Promise thereupon, i. e. the Gift of the Holy Ghost. For St. Luke adds, And the same Day there were added to them, [who had the Gift of the Holy Ghost] about three thousand Souls. And Peter speaks of the Holy Ghost, or the Gift of the Holy Ghost, as given by God to them [or to all them] that obey him, Acts v. 32. And that the Gift of the Holy Ghost is here spoken of, seems plain from this; that the Holy Ghost is here spoken of, as a Witness of Christ's Resurrection and Exaltation at the right Hand of God: Which we learn, this Gift was brought as the great Proof of, by Peter, Acts ii. 33. For he says, Therefore being by the right Hand of God exalted, and having receiv'd of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. And what could be a stronger Proof, that he was ascended on high, than that he gave these Gifts unto Men? as St. Paul says, Eph. iv. 8, 9, 10, 11. As soon as the Samaritans were converted by Philip, and were baptized, Acts viii. 12. the Apostles send down Peter and John to lay their Hands on them, that they might receive the Holy Ghost. And they prayed for them, and laid their Hands on them, and they received the Holy Ghost, Acts viii. 14---18. When Paul comes to Ephesus, and finds certain Disciples there,
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he asks them, as a Question of course, and that he constantly ask'd of all Disciples, he did not know; *Have ye received the Holy Ghost?* And on finding they had not; as a thing of course, and constantly practis'd, *he first baptizes them in the Name of the Lord Jesus, and then lays his Hands on them; and the Holy Ghost came upon them, Acts xix. 1---8.*

And I think, that which must put this Matter out of all doubt, is, that it appears, that St. Paul had imparted the Holy Ghost to those Christians, where he had been; as is plain in the Case of the *Corinthians, Galatians, Ephesians, and the Thessalonians.*

All the Members of the Church of Corinth seem to have had it in a very plentiful manner; since we find that they *spake with Tongues, they pray'd, they interpreted, they prophesy'd; or in St. Paul's Phrase, they blest'd with the Spirit, 1 Cor. xiv. 16. They had a Doctrine, they had a Tongue, they had a Revelation, they had an Interpretation, ver. 26.* Infomuch that he says, *That the Testimony of Christ was confirm'd in them, by their being enrich'd in all Utterance, and all Knowledge, 1 Cor. i. 5, 6. So that they came behind in no Gift, ver. 7. And were not inferior to any of the other Churches, 2 Cor. xii. 12.* This plainly shews, that these Gifts were, at least, frequent in the other Churches. The same thing appears from such Epistles, to those
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other Churches, as have come to our Hands. St. Paul asks the *Galatians*, Gal. iii. 2. *Receiv'd ye the Spirit by the Works of the Law, or the Hearing of Faith?* And proves the Truth of the Gospel to them by this, That *they*, [or they Gentiles] *had receiv'd the Promise of the Spirit through Faith*, ver. 14. And tells them, *That because they are Sons, God hath sent forth the Spirit of his Son into their Hearts*, chap. iv. 6. He tells the *Ephesians*, Eph. i. 13, 14. That after they believ'd, they *were sealed with the Spirit of Promise, which is the Earnest of our Inheritance*. He speaks very fully of these Gifts, and the different Persons to whom they were given, chap. iv. 7---13. and bids the *Ephesians*, *Not grieve this Spirit, by which THEY WERE SEAL'D unto the Day of Redemption*, chap. iv. 30. And alluding to the Votaries of *Bacchus*, who us'd to fill themselves with Wine at the *Bacchanalia*, he says, *Be not drunk with Wine, wherein is Excess; but be filled WITH THE SPIRIT; speaking to your selves in Psalms, and Hymns, and spiritual Songs* [ὠδὰς πνευματικαί, Songs of the Spirit;] chap. v. 18, 19. He gives the like Advice to the *Colossians*; and they were to *admonish one another in Psalms, and Hymns, and Songs of the Spirit, and to sing* by the Help of this Gift in THEIR HEARTS TO THE LORD, *Colos.* iii. 16. Paul obtests the *Philippians* by
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the Consolation in Christ, the Comfort of Love, AND THE FELLOWSHIP OF THE SPIRIT; i.e. by any of the Gifts of the Spirit, that were common to them and him, *Phil. ii. 1.* He tells the *Thessalonians*, *that the Gospel came not to them in Word only, but also in Power, and in the Holy Ghost,* 1 *Thess. i. 5.* And *chap. v. 19.* he has these remarkable Words, not unlike to those, *Eph. iv. 30.* (alluding perhaps to the Symbol of Fire, in which the Holy Ghost descended;) *Quench not the Spirit: Despise not Prophesying.* St. Paul speaks of these Gifts conferr'd by the laying on of Hands, as one of the first and fundamental Principles of Christianity, *Heb. vi. 1, 2.* This being the great Evidence of the Truth of it, as has been just observ'd. And because he had not been at *Rome*, when he writ his Epistle to the *Romans*, *Rom. i. 10, 11.* and *xiv. 19.* he tells them, *that he longs to see them, that he might impart unto them some spiritual Gift, to the end they may be establish'd,* [or confirm'd in their Faith by seeing such Gifts, not only among those who had them, but had received them elsewhere; but immediately conferr'd on them by him the Preacher of this Gospel, in which they believed] That is, as he adds, *that I may be comforted together with you, by the mutual Faith both of you and me,* *Rom. i. 11, 12.* For he says, *he is sure, when he comes, he shall come to them*

them in the Fulness of the Blessing of Christ, Rom. xv. 29. And it deserves to be remark'd, that St. Paul speaks but little of the Gifts of the Spirit, in his Epistles to the *Romans* and *Colossians*, where he had not been; and where therefore they could only be exercis'd by such Christians as had receiv'd those Gifts from an Apostle elsewhere; whereas in his Epistles to the *Thessalonians*, *Galatians*, *Ephesians*, and *Corinthians*, where he had been, he writes more fully about them.

Peter plainly refers to these Gifts, 1 Pet. i. 12. For he says, *that it was revealed to the Prophets of old, that not unto themselves, but unto them of this Age: They did minister the Things that were reported unto them, by them that preach'd the Gospel unto them, WITH THE HOLY GHOST SENT DOWN FROM HEAVEN.* And he afterwards gives this Exhortation, (which supposes these Gifts to have been very common) chap. iv. 10, 11. *As every Man hath receiv'd the Gift, [χαρίσμα] even so minister the same, as faithful Stewards of the manifold Grace of God. If any Man SPEAK, let him speak as the Oracles of God: If any Man minister, [as a Deacon, ἐν τῇ διακονίᾳ] let him do it as of the Ability [or with the Gifts of Prudence] that God giveth.*

St. John tells all those he writes to, 1 John ii. 20. to shew them in how little Danger they were of being deceiv'd under the fairest

Pretences; *that they had an Unction from the Holy One*, [Christ called the Holy One, whose Spirit the Holy Ghost was, and which he sent down;] *and ye know all things; i. e.* all things necessary to be known. And afterwards he says, *This Anointing, which you have receiv'd of him, abideth in you, and ye have no need that any Man teach you; but as the same Anointing teacheth you all things, and is Truth, and is no Lye*, ver. 27. And he adds, *Hereby we know that we dwell in him, and he in us, because he hath given us his HOLY SPIRIT*, chap. iv. 13.

St. Jude directs all those he writes to, that *building themselves up in their most holy Faith, they should pray IN THE HOLY GHOST*, ver. 20. Which is what St. Paul calls *praying with the Spirit*, 1 Cor. xiv. 15.

And St. James does not only speak of the *Prayer of Faith* (by which the *anointing with Oil in the Name of the Lord, the Elders shall heal the sick*) but of the EFFECTUAL FERVENT PRAYER OF THE RIGHTEOUS, as we translate it, [or the *Inwrought, or Inspir'd Prayer of the Righteous*, as it would be better render'd, *δένος δ-καυς ἐνεργούμεν*] which *availeth much*, Jam. v. 14, 15. and speaks of it, not as a thing peculiar to some few Righteous, but common among them. All which is agreeable to what our Saviour told the *Jews*, John xxvii. 37. on the last Day of the Feast, which

which was the Day of an holy Convocation, or of a great Congregation of the People, when it was the Custom of the People to fetch Water from *Siloam*; some of which they drank with loud Acclamations, and some of which they brought for a Drink-offering to God, both as a Commemoration of the Rock that flow'd and follow'd them thro' the Wilderness, to relieve their Thirst; and also as an Offering, with Prayers for Rain against the following Seed-time; when Jesus observing this Solemnity, stood in a convenient Place, and alluding to this Rite, *cried* [aloud] *saying, If any Man thirst, let him come unto me and drink.* [If any Man earnestly desire the spiritual Water of wise Instruction, which to the Souls of all those that breathe and pant after it, is a greater Refreshment than Water is to a thirsty Body; let him but be my Disciple, and he shall have it.] And then adds, [Nay, he shall not only have it to quench his own Thirst, but to communicate to others.] *He that believeth on me, as the Scripture saith, out of his Belly shall flow Rivers of living Waters.* Which, the Evangelist adds, (who writ this Gospel after the Accomplishment of this Prediction) *he spake of the Spirit, which THEY THAT BELIEVE in him should receive.* They that believe is here an Expression of the same Force, as all they that believe; for here is no Distinction or Limitation

tation made. And St. *Mark* speaks in the same Generality, when he relates, *Mark* xvi. 15, 17. that after our Saviour had given his Commission to the Apostles, to go and preach the Gospel to every Creature; he added, *And these Signs shall follow* (not only you Apostles in Confirmation of the Truth of what ye shall preach pursuant to my Command, but) *THEM THAT BELIEVE, In my Name they shall cast out Devils, they shall speak with Tongues, &c.* And so likewise our Saviour says, *John* xiv. 12. *He that believeth on me, the Works that I do, shall he also, and greater Works than these shall he do, because I go to my Father.*

When I lay all these Facts together, and see that where the Apostles had been, they always conferr'd the Gifts of the Holy Ghost, and that the Members of those Churches, where they had not been, were the only Members of Churches that seem not to have had them; I can scarce forbear thinking, that this general Communication of the Holy Ghost is what *John the Baptist* referr'd to, when he told the *Jews*, that *he indeed baptiz'd with Water, but that Christ would baptize them with the Holy Ghost and with Fire*, *Luke* iii. 10. Which seems to import at least thus much, That as He, [*John*] a Witness to Jesus, baptiz'd all that came to him, that believ'd the Kingdom of Heaven was at hand, with Water; so the Apostles, chosen

chosen Witnesses of Christ's Resurrection, being first baptiz'd with the Holy Ghost and Fire immediately from Heaven, should baptize with the Holy Ghost all Believers that should come to them, and that had not been first baptiz'd with it in the same immediate manner as themselves, (as the rest of the 120, *Saul*, and the First-fruits of the devout and idolatrous *Gentiles* were.) And so our Saviour tells the Apostles after his Resurrection, *Acts i. 5. For John truly baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost, and with Fire, not many days hence.* And that *ye* here is not restrain'd to the Apostles, we learn from the Quotation *Peter* makes of this Prediction of our Saviour, and his Application of it to the Holy Ghost's descending on *Cornelius* and his House, *Acts xi. 16.* And to this also I think *Paul* refers, *Acts xiii. 35.* tho' he does not quote the Passage quite out. And may not our Saviour also refer to this, in his Conversation with *Nicodemus*, *Joh. iii. 5.* when he tells him, that *if a Man is not born of Water, and of the Spirit, he cannot enter into the Kingdom of God?* Which perhaps is to say, That the Way, by which Men are to be initiated into his Kingdom, after it was actually come, was to be not only by the Baptism of Water, but by the Baptism of the Holy Spirit, *i. e.* as I just now said, either immediately, as in the Case of those on whom the Holy

Ghost came without the Intervention of Hands; or by the Intervention of the Hands of some, on whom the Holy Ghost had so descended. The Generality of the Expression, the Occasion on which it is spoke, and some Passages in the Conversation point this way. For that the general Notion that is always included in Baptism is Initiation, I believe will appear beyond doubt, to him that considers it in any of the three Kinds of it mention'd in Scripture; in that of Water, in this of the Holy Ghost and Fire particularly; and most clearly of all, in that which our Saviour mentions, *Matth.* xx. 22---24. and *Luke* xii. 50. For I think Baptism can't possibly be understood in those two last Places, in any other Sense than the Sufferings by which Jesus was to be initiated into his Kingdom, and the Fulness of Power he was to receive upon his going thro' them. It may be of some Use too here to observe, that tho' *John Baptist* and Jesus, speaking in the Places just now quoted of the Baptism of the Holy Ghost and Fire before it happen'd, and before it was explain'd, speak of it in such general Expressions, as comprehend both the immediate Communication of the Holy Ghost from Heaven, and the conferring it by the Apostles; yet when the Predictions of *John Baptist* and our Saviour about this Baptism were fully explain'd by the Event, then the Distinction that was made between
them

them plainly appears; and particularly, *Heb.* vi. 2. which I consider'd, whilst I treated of the immediate Descent of the Holy Ghost on the first Christians among the *Jews*, and among the devout and idolatrous *Gentiles*. Nor is this the single Instance of general Expressions us'd by our Saviour, which afterwards came to be more distinct and specifick.

If after all this, any one should be of Opinion, that the Apostles did not confer these Gifts on all the Believers where they came; I desire he wou'd let me know, by what Rule he can prove, or even suggest with any Probability, that the Apostles govern'd themselves in conferring these Gifts on some where they came, and not on others. They who imagine, that the Apostles conferr'd the Holy Ghost only on the Bishops, Presbyters, and Deacons; or on Pastors, Teachers, and Elders, as a distinct Order of Men from the Brethren or Believers, don't read the Scriptures with that Freedom from the Prepossession of modern Systems, or modern Practice, which becomes the Disciples of Christ; much less with that Knowledge of the State of Things in the Times of the Apostles, which they must have, who will make themselves Masters of them. He that reads them without Prejudice, and with this previous Preparation, will undoubtedly see, that there were many Churches without any such Orders of Men in them. This is own'd now by those,

who contend the most fiercely for such Orders. See Mr. *Dodwell's de Jur. Laic. Sacerd.* and Dr. *Whitby* on the *Cor.* and *Theff.* and they will see too, that these Gifts were conferr'd on too many, to allow them to suppose, that all on whom they were conferr'd were of the Clergy; unless they will make them all of the Clergy, and scarce leave them any Laymen to exercise them to.

Thus it seems to me, that the Gifts of the Holy Ghost were ordinarily conferr'd by the laying on of the Hands of the Apostles; and that the Apostles laid them on all Believers where they came, and on no others. But it appears to me at the same time, that whenever the Gifts of the Holy Ghost were conferr'd by the laying on of their Hands, they were conferr'd in a lower Degree. For we don't find, that any of those, to whom the Apostles imparted the Gift of the Holy Ghost by the laying on of their Hands, are ever said to be full of the Holy Ghost. They only, as we observ'd before, seem to have this Expression us'd of them, on whom we either know, or have great Reason to think, the Holy Ghost fell without the Intervention of Hands. And no wonder, that where the Apostles laid their Hands, there should not be so plentiful a Communication of the Spirit; since where they laid on their Hands, it was only to confirm particular Persons or Churches

Churches in the Faith of the Gospel : Whereas the Holy Ghost always descended to confirm some things that were to be of universal Instruction and Importance ; or confer Gifts on Persons, that were to be of the greatest Use and Service to the whole Christian Church : As will appear upon the least Reflection on the only Instances which occur of his immediate Descent.

However, though the Gifts conferr'd by the Apostles were conferr'd in a lower Degree, than when the Holy Ghost fell down on them ; yet I am apt to think, that whenever the Apostles conferr'd such Gifts of the Holy Ghost as they could impart, they always *pray'd*, that those, to whom they were going to impart them, might receive them. This *Peter* and *John* are said expressly to have done in the Case of the *Samaritans*, *Acts* viii. 15. And tho' it is not mention'd in any other Case, yet I am strongly inclin'd to believe, that Prayer always preceded ; to shew, that this great Gift came from God, and was dispens'd according to his Will. And I the rather incline to this from the laying on of Hands, which always accompany'd the conferring these Gifts : That being a Ceremony, that always attended solemn Blessing and Prayer ; or, if you please, a solemn Prayer for Blessing : As I have prov'd in *Essay* 3.

There

There is one thing more concerning these Gifts, that very well deserves our notice, *viz.* That whether they were pour'd out by God immediately, or imparted by the laying on of the Hands of the Apostles; yet they were not all distributed to one, nor were they distributed in such measure as the Apostles would, or as the Christians desir'd to have them; but differing in Kind and Degree, according to the Grace that was given them; or according to such Proportion as God saw fit to give to the several Members of the Church, for the Use and Service of the whole Body, *Rom. xii. 16. 1 Cor. xii. for the perfecting of the Saints, for the Work of the Ministry, for the edifying the Body of Christ; that so speaking the Truth in Love, they might grow up into him in all things, which is the Head, even Christ. From whom the whole Body fitly joined together, and compacted by that which every Joint supplieth, according to the effectual working in the measure of every Part, maketh increase of the Body, unto the edifying it self in Love, Eph. iv. 12, 15, 16.* Thus St. Paul tells the *Corinthians*, all had not the Word of Wisdom, nor all the Word of Knowledge; all did not prophesy, nor had all the Ability to teach, to exhort, to sing Psalms, to pray, to interpret; all were not Helps or Governments: *But God gave some Apostles, some Prophets, some Evangelists, some Pastors and*

and Teachers, according to his own good Pleasure; to shew, that all these Diversities of Gifts were not distributed by the Will of Man, *but by the same Spirit, dividing to every Man severally as he will.* Whereby it was still farther prov'd beyond all Exception, that the Power was not of Man, but of God.

And it is very probable, that not only the Gifts themselves, but the very Exercise of them, as to Time and Manner, &c. was in some measure under the Direction of the Spirit: Since we find on the first and plentiful Effusion of them, that St. *Luke* informs us, *that they all spake with Tongues*, AS THE SPIRIT GAVE THEM UTTERANCE, *Acts* ii. 4. And we find that St. *Paul* could not always use the Gift of Healing, (which was in some Sense a Gift of the Spirit) or else he would not have prescribed *Wine to Timothy for his Stomach sake*, 2 *Tim.* v. 23. nor *left Trophimus sick at Miletum*, 2 *Tim.* iv. 20. And we may conclude the like of the other, that were more properly the Gifts of the Spirit. However, we are sure the Exercise of these Gifts was not under the Direction of the Spirit in such manner, as those Heathens who were *Rapti* or *Deo pleni* to such a degree, as to be besides themselves. For Christians were still left under the full Power of their Reason, whilst they exercis'd these Gifts, as appears from *Cor.* xiv. 29—34.

This

This is what I have to offer, to explain the Teaching of the Holy Ghost. All that I shall say to explain what I mean by the Holy Ghost's *Witnessing*, is, That whenever those, who were thus enlighten'd, us'd the Knowledge communicated to them in its various Instances and Degrees, the Holy Ghost witness'd to the Truth of Christianity; or gave a Proof of the great Articles of it, on which all the rest were founded; viz. That Jesus of Nazareth was crucify'd, *was risen, and exalted to be a Prince and a Saviour, to grant Repentance and Remission of Sins*: Since he, according to the Predictions of this Matter, *having receiv'd the Promise of the Father, had sent down these Gifts, which Men saw and heard*, Acts ii. 33. & v. 31, 32.

But tho' the principal Business of the Spirit's witnessing was to prove the Truth of the great Facts of the Christian Religion, yet it was to serve another End also; namely, to comfort those who had it, with the Assurance of God's Pardon and Acceptance. This seems to follow from the very Nature of the thing; and to be fairly imply'd in what Peter says to the Jews in the second of the Acts, (on their *being prick'd in their Heart*, [by his sharp Reproof, and by perceiving the great Guilt that was upon them, in having slain Jesus of Nazareth, whom God had so highly approv'd] crying out, in the utmost Distress,

Distress, to *Peter and the rest of the Apostles, Men and Brethren, what shall we do?*) *Repent and be baptized*—and ye shall receive the GIFT OF THE HOLY GHOST; [the Pledge of the Pardon of this Sin, which will draw down God's heavy Vengeance on the whole Nation, if they don't repent of it:] FOR THE PROMISE IS TO YOU, &c. And indeed if this had not been imply'd, in saying, *Ye shall receive the Gift of the Holy Ghost*, it could have given them but little Consolation under their Distress, how much soever it might have witness'd to the Truth of the great Facts, which the Apostles testify'd. But on their understanding what was to be inferr'd, in relation to themselves, from their receiving this Gift, they GLADLY received the Word, ver. 41. and eat their Meat with GLADNESS, as well as Singleness of Heart; PRAISING GOD, ver. 46, 47.

When the Holy Ghost was given to the *Gentiles*, it witness'd the same thing to them. And as there was a greater Necessity for the Spirit's witnessing this in respect to them, than to the *Jews*, it is not barely imply'd, but strongly insisted on, in relation to them. *Israel was God's Son, his first-born*, Exod. iv. 22. To him pertained the Adoption, Rom. ix. 4. The *Israelites* were the Sons of *Abraham* according to the Flesh, and to them therefore belong'd the *Covenants and the Promises*; and of them, as concerning
the

the Flesh, Christ came; preaching to them, that they should repent and believe on him. So that if they receiv'd him, there was no doubt but they would *become the Sons of God, not of Flesh and Blood, or of the Will of Man, but of God,* John i. and that consequently they wou'd inherit the spiritual Promises, and certainly enter into the Rest, that remain'd for the People of God. But the *Gentiles* had forsaken their heavenly Father, and left his Family; and had spent *their Portion in riotous living*: They were *afar off*, Strangers from the Covenants of Promise, and Aliens from the Commonwealth of *Israel*. God had indeed foretold by the Prophets, that they should be call'd in under the Messiah. But the precise Time when, and the manner how they should be call'd, was not reveal'd. Nor was it understood, that they were to be call'd into the Church without first becoming *Jews*; or, that then they were to be admitted to equal Privileges with the *Jews*. They might perhaps have some Doubt of this themselves; and, like the Prodigal, have only Hopes to be as one of the hired Servants. But whatever they thought, this was one of the most radicated Notions of the *Jews*; who cou'd scarce by any means be brought to think, that the *Gentiles* were to be receiv'd into the Family and Household of God on any Terms whatsoever, and were generally very highly incens'd

cens'd at the very Thoughts of it. They
 counted them all, even the devout Men
 among them, unclean; and not so much as
 fit to be convers'd with, *Acts xi. 3.* There-
 fore God found it necessary, on their first
 Conversion, *to bear them witness, by the
 Holy Ghost*, that he had PURIFY'D *their Hearts
 by Faith*, *Acts xv. 8, 9.* which astonish'd as
 many of the Circumcision as went with Pe-
 ter to *Cornelius*; who took it, that the Pro-
 mise of the Spirit was theirs, and their
 Childrens, and the Jews that were afar off;
 but little imagin'd, what they now saw, that
 on the Gentiles also shou'd be pour'd out the
 Gifts of the Holy Ghost. And thus the Spi-
 rit witness'd with their Spirits, that they
 also were the Children of God; and the spi-
 ritual Seed of faithful *Abraham*; on whom
 the great Blessing of the Spirit was to come,
Gal. iii. 14. This was in them the Spirit of
 Adoption, *Rom. viii. 15.* A full Proof,
 that they were Sons (since they had the
 Spirit of God their Father, and the Spirit of
 Christ Jesus his Son, their great elder Bro-
 ther) and assur'd them of the Love of God;
 which was thus shed abroad in their Hearts
 by the Holy Ghost, *Rom. v. 5.* And as it
 gave them full Confidence towards God,
 enabling them to call him *Abba Father*,
Chap. viii. 15. So it likewise was a full
 Demonstration, that if they were Sons, they
 were Heirs, Heirs of God, and joint Heirs

with *Jesus Christ*. It was in them the *Earnest of their Inheritance, until the Redemption of the purchased Possession*, Eph. i. 14. Or, in fewer Words, *the Earnest of the Spirit*, as it is call'd in other Places, 2 Cor. i. 22. and v. 5. and that which, for the same Reason, under another Metaphor, is call'd *the Seal of the Spirit*, Eph. i. 13. In whom also, *after ye believed, ye were sealed with that Holy Spirit of Promise*, (the Spirit being the Promise of the Father, *Isa.* xlv. 4. *Joel* ii. 28. and so call'd *Acts* i. 4. 4. and ii. 33—39. referring to *Luke* xxiv. 49. and to *John* xiv. 26. and xv. 26. where Christ promises the Spirit, as the Person, that was to supply his Absence; as he also does Chap. xiv.) And ver. 30. *Grieve not the Holy Spirit, whereby ye are sealed unto the day of Redemption*. This shews us the Reason, why this Witness, Earnest, and Seal of the Spirit, is never us'd in relation to the *Jewish*, but always to the *Gentile* Believers; particularly by *Paul* their great Apostle: (As appears by the Epistles themselves, in which this Witness, Earnest, and Seal of the Spirit are mentioned; and the manifest Context of those Parts of the Epistles where these Passages occur;) in order to satisfy them, as well as the *Jewish* Believers, in the fullest manner, that they [*Gentiles*] who were sometimes afar off, were now brought near, *and were all become the Children of God in Christ Jesus*, Gal. iii. 26. and admitted to equal Privileges

leges with the *Jewish* Believers, without any of the Works of the Law: Which Point he labours, and couches under several beautiful Metaphors, in several of his Epistles to the *Gentile* Believers.

It is very much to our present Purpose, and will farther explain and prove what I have said on the Witness of the Spirit in the Sense I am now considering it; to observe, That as the Gifts of the Holy Ghost were only given to true Believers, so they might be *excited* and stirr'd up, or *increas'd* in them; or else *Paul's* Advice to the *Ephesians*, *to be fill'd with the Spirit*, Eph. v. 18. and to *Timothy*, *to stir up the Gift that was in him*, 2 Tim. i. 6. would have been given in vain. The Way by which the *Ephesians* were to be fill'd with it, St. Paul plainly hints, in the Verses immediately preceding, *was to have no Fellowship with the unfruitful Works of Darkness, but to reprove them; to be vigilant and circumspect; to redeem the time; not to be unwise, but understanding the Will of the Lord*, ver. 11 — 19. And that *Timothy* might stir up the Gift that was in him, he was to be bold and courageous in preaching the Gospel; notwithstanding the Persecutions which attended it, 2 Tim. i. 6, 8. Or, as *Paul* says in the parallel Place, 1 Tim. iv. 14. (where he bids *Timothy*, *Not neglect the Gift that was given him*); he was to give attendance to Reading, to Exhorta-

tion, to Doctrine, to Meditation; to give himself wholly up to his Work, and to take heed to himself, and to his Doctrine. In a word, it was to be holy and useful, to employ his Gifts faithfully and diligently for the Service of the Church; and then to him that had, should be given. So Philip and Barnabas, who were full of the Holy Ghost; were good Men, and full of Faith also, Acts vi. 3, 5. and xi. 24. On the other hand, a Man might neglect the Spirit, and grieve it, and at last entirely quench it. He might neglect the Gifts of the Spirit, by not being eminently holy and useful; by being proud of these Gifts, using them for Ostentation, and despising others. He might grieve the Spirit, by any of the Vices, which St. Paul dehorts the Ephesians from, Eph. iv. 25—32. or by any other Vices whatsoever; till at last by forsaking the Way of Truth and Righteousness, he might entirely resist, do despite to, or quench and extinguish, it. I have already observ'd, that it is highly probable, that the Phrase of *not quenching the Spirit* [τὸ πνεῦμα μὴ σβέννυτε] alludes to the Cloven Tongues as of Fire, in which the Holy Ghost descended, Acts ii. 2. and in which I apprehend it always fell; where it fell without the laying on of Hands. I can't but observe here, that the Word we translate *stir up the Gift*, 2 Tim. i. 6, 8. ἀναζωπυρεῖν, has evidently the same Allusion, signifying to stir
or

or blow up Fire, as the other Word, σβένναι, signifies to put it out.

The Second Thing I undertook, was to shew *the Necessity of this Teaching and Witnessing of the Spirit in the first Settlement of the Christian Religion.* Now what St. Paul asserts of some of the greatest of these Gifts, will be found to be true of all of them, at the first Settlement of Christianity (on a close Inspection of them) that they were all very properly and necessarily given *for the perfecting of the Saints, for the Work of the Ministry, for the edifying the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ: That we henceforth be no more Children toſſ'd to and fro, and carry'd about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lye in wait to deceive: But speaking the Truth in Love, may grow up into him in all things, which is the Head, even Christ; from whom the whole Body fitly joined together and compacted by that which every Joint supplieth, according to the effectual working in the measure of every Part, maketh increase of the Body, unto the edifying of it self in Love,* Eph. iv. 12—17. For that St. Paul speaks

in this place of the several Gifts of the Holy Ghost, and not of the several Ministers of the Church; or, if you will, not of the Officers of the Church, but of the Gifts *that filled them*, or fitted, and qualify'd them for their Work, or Office; is plain from the Context; which speaks of Gifts, from *ver. 7.* repeats the same thing, *ver. 8, 10*; where St. Paul also says, that *he that descended, is the same also that ascended up far above all Heavens*, [that there receiving the Fulness of Power] *he might fill all things* [or all his Members] *with the proper measure of the Gift of Christ*, *ver. 7.* And he then gave Gifts, which fitted some of these Members of his Body to be *Apostles*, *some to be Prophets*, *some to be Evangelists*, and *some to be Pastors and Teachers*. And that these are distinct Gifts only, but not distinct Offices, is evident from this farther Consideration, that the same Persons were sometimes Apostles, Prophets, and Teachers; as particularly may be seen in *Paul* and *Barnabas*, who were both of them reckon'd among *the Prophets and Teachers in the Church of Antioch*, when the Spirit said, *Separate me them to the Work* [i. e. of Apostles of the Gentiles] *to which I HAVE CALLED them*, Acts xiii. 1, 2.

Now as *Moses*, who was King in *Jeshurun*, and who had the Spirit of Wisdom, found it necessary to appoint the Princes of the Twelve

Twelve Tribes, Captains of Thousands, Captains of Hundreds and Fifties, of the Children of *Israel*; so Christ, as the King of his Church, gives these Gifts to qualify Apostles (who were compar'd to the Princes of the Twelve Tribes, *Mat.* xix. 28.) Prophets, Evangelists, &c. And that each of these Gifts in particular was highly necessary and useful to found and build up the Christian Church at first, will be evident from considering the Circumstances of Things then, and how these Gifts were suited to them. Let us therefore, abstracting entirely from the present State of Things in the Church, put our selves exactly in the Circumstances of those Times.

To do this, we must suppose Twelve illiterate Fishermen and others, in all a Company of Men and Women of about 120, who from the Opinion they had of Jesus of *Nazareth*, as the great Prophet and temporal King of the *Jews*, became his Disciples, from a well dispos'd Temper of Mind; but who had yet scarce learnt any thing from him, concerning the true Design of his coming into the World, by reason of the strong Prejudices and Preconceptions they labour'd under; and also withal expected, that he would restore the Kingdom to *Israel*, not only before his Death, but after his Resurrection; tho' willing to wait his Time for it. We must then consider them in the Condition they were, when they saw their great Lord

and Master leave them; and were told by Angels, that he was not to return to them any more. And what Inclination can we imagine must they have had to go, and witness his Resurrection, or his being taken up out of their Sight, to the *Jews*? All that we can expect from them is, to find them, as we do, *Acts* i. 13. *assembled together in their upper room, where they us'd to meet,* [soon after Christ's Resurrection,] *with the Doors shut, for fear of the Jews,* John xx. 19. to converse with one another. But can we expect, that they should go and testify this to their Countrymen, in hopes to persuade them of the Truth of it? Those, who were so far from believing on him in his Life-time, as to have put him to Death; who had hired Men to say, that when the Guards slept about his Sepulchre, his Disciples had stolen him away; and were fully determin'd to pursue them as Cheats and Deceivers? This was what our Saviour himself did not expect from them. All that he requir'd was, that they should become his Witnesses, after they *had receiv'd Power by the Holy Ghost's coming upon them,* *Acts* i. 8. Or, as he expresses it in another Place, after they had received a *Mouth and Wisdom from him,* *which their Adversaries should not be able to gainsay or resist,* Luke xxi. 15.

They seem therefore to have kept still together *in their upper Room,* till (according to the

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the Sign our Saviour had given them of the Holy Ghost, *by breathing on them*, John xx. 22.) *they heard the Sound from Heaven*, not of a mighty rushing or violent Wind, but *AS of a mighty rushing Wind, filling all the House*; or a gentle Breeze, (such as our Saviour had prefigur'd by breathing on them; which was to prefigure to them, that their Sound or Voice, tho' gentle, should yet be strong and powerful enough to go thro' the World, and that nothing should be able to stop the Course of it) and immediately find, that the Holy Ghost falls on them. Whereupon *Peter stands up with the eleven, and lifts up his voice*, [speaking with Courage and Energy] and says unto the *whole multitude that was come together*, ver. 6. *Ye Men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words*, ver. 14. *And then also with many other words did he testify to them*, the Miracles Christ wrought in his Life-time, ver. 33. his Resurrection, ver. 34. his Ascension, and shedding down, and their receiving of the Holy Ghost, ver. 33. Thus indeed *Peter* on receiving the Holy Ghost speaks to the *Jews*. But can it be imagin'd, he would ever have thought it his Duty, to go to the Profelytes of the Gate, and testify to them? Or would *Paul* have thought it his, to go and testify to the idolatrous *Gentiles*? Or would either of them have had the Courage to do it, if they had
not

not had an exprefs Revelation, and Inſtruction ſo to do ?

But what Succeſs could have attended the boldeſt and cleareſt Teſtimony to the Truth of theſe Faſts, if the Apoſtles had not been furniſh'd with other Gifts of the Spirit ? The Multitude had heard our Saviour, ſeen his Miracles, felt the Benefit of his Cures ; and yet *who believ'd his Report, and to whom was the Arm of the Lord reveal'd ?* The *Jews*, to whom they were to teſtify theſe Faſts, were highly prejudic'd againſt the Witneſſes, and their Teſtimony. The Witneſſes were illiterate Men, all of them of *Galilee*, *Acts* ii. 7. and the chiefſt of them Fiſhermen there. The manifeſt Tendency of their Teſtimony was, that the Goſpel of Chriſt was to do that, which the Law could not do, in that it was weak. The *Jews* knew that God ſpoke by *Moses* : They were bigotted to his Law to the higheſt degree. As it came from God, it had been long continu'd among them, and was ſuited to their low and carnal Apprehenſions of Things. They were likewise impatiently deſirous of being releas'd from the *Roman* Yoke by a temporal Deliverer, and fond of the Interpretations and Traditions of the Elders, which were agreeable to their immoral and ſuperſtitious Diſpoſitions. The *Gentile* World had been long ſettled in Idolatry and Polytheiſm ; which not only allow'd, but ſanctify'd thoſe
Luſts,

Lusts, to which human Nature is most addicted ; Gluttony, Drunkenness, and all Kind of Impurity ; and which don't bring all those great Inconveniencies directly and immediately on Societies, which, without much Reflection, might have serv'd to awaken them, and restrain them from them ; as the diabolical Vices, or *inhuman Piety* (as the incomparable Mr. *Hales* calls it) do. To make such Men as these hearken and attend, there must be something new and uncommon to strike them. Nothing could do that like ignorant and illiterate Men speaking, to People of fifteen or sixteen different Countries, their own Language in Perfection. And besides, when they went to the idolatrous *Gentiles*, they must speak in their respective Tongues, or they should not be understood.

But when they spoke, and were attended to, they were not only to testify to *Jews* and *Gentiles* the great Facts of Christianity, that Jesus of *Nazareth*, who was dead, was risen again, and ascended (He having appear'd to them often, and convers'd with them after his Resurrection ; and they having seen him ascend gradually, so as that they could not be mistaken, till a Cloud of Glory took him out of their Sight ; and having also receiv'd these Gifts from him after his Ascension) But they were to prove, that their Testimony, concerning these Facts, was true. What could prove this so fully, as these Gifts of the Holy Ghost,

as we shall see more clearly, under the Fourth Head: Where we shall consider the Superiority of the Witness of the Spirit to all the other Witnesses of the Truth of the Christian Religion?

But if they had, by these Gifts of the Holy Ghost, convinc'd the *Jews* and *Gentiles* of the Truth of these Facts, they had then indeed persuaded them to be Christians: But that must have been the utmost they could have done, if they had not receiv'd the *Word of Wisdom*, as well as the other Gifts of the Holy Ghost; and thereby have been able, not only to have witness'd to these Facts of Christianity, but to have taught the whole Christian Scheme in its full Extent and Latitute, (shewing that *Jesus of Nazareth was rais'd up to sit on David's Throne, by being made Lord and Christ*, ver. 30, 36.) and to have prov'd it to the *Jews* by pertinent Quotations out of the old Testament, as *Peter* does in his Discourse. But how could they have done this, if the Holy Ghost had not also given them *the Word of Knowledge*, any more than they could have taught the Christian Scheme without the Word of Wisdom? For whatever our Saviour had said to them in his Life-time, or during the forty Days he abode with them after his Resurrection; it is plain, they did not understand the Nature of his spiritual Kingdom, or the Meaning of the Prophecies which related to it;

it ; since, after all that Conversation, they ask'd him, *Whether he would at that time restore the Kingdom to Israel?* Acts i. 6. And our Saviour thought them yet so incapable of bearing his Instructions about the true Nature of his Kingdom, that he does not see fit fully to correct their Mistake ; but gives them an Answer, that might yet leave them some room to expect it. For whilst he gently reproves them for going so far as to ask, *Whether he wou'd AT THAT TIME restore the Kingdom to Israel?* (*For it was not for them to know the Times and the Seasons, which the Father had put in his own Power*) And whilst he gently leads them into some farther Notions about his Kingdom, by insinuating to them, that it was to be introduced *by their Witnessing* ; yet he uses Words, that might not quite preclude all their Hopes of a temporal Kingdom, tho' they were such as might lead them to think, it was to be begun by their witnessing to him. For he tells them, that *they should receive POWER after that the Holy Ghost was come upon them*, ver. 8. So that if the Holy Ghost had not, after our Saviour's Ascension, given them the Word of Wisdom and Knowledge, they would have had little more to say, than to give their witness to the great Facts of Christianity : Whereasthey were not only to lay the Foundation, and bring Men to the Truth, by witnessing to those Facts ; but *they were to build*

build up Believers in their most holy Faith : They were not only to plant, but to water ; and make Christians grow in Grace, and in the Knowledge of Jesus Christ : So as that they might be able to comprehend with all Saints, what was the Height, the Depth, the Length, and the Breadth of the Love of God in Christ Jesus the Lord ; and become fruitful in every good Word and Work : They were not only to teach this Doctrine, and confirm it to the Jews, by Places of the Old Testament ; but it was necessary that they should be able to remove all the Scruples that might arise in the Minds of the well-dispos'd, by mistaking the true Sense and Meaning of the Law and the Prophets. And therefore they were farther, by the Word of Knowledge, fully to understand all the Mysteries hid in them. They were also to be able to oppose Gainsayers, especially when they would endeavour to pervert the well-dispos'd from the right Ways of the Lord. And as the Jews dealt much in Allegory, perhaps God saw fit, that some of the Disciples should have a Skill communicated to them, to turn those Allegories against the Jewish, and in Favour of the Christian Religion. And how was it possible for ignorant Men, in a great measure uninstructed by Jesus, whilst he was on Earth, to have done all this, without previous Instructions, and long Preparations of Art and Learning, (and which could

could not in many Instances have at all avail'd)
but by the teaching of the Holy Ghost :

As there were but Twelve Apostles of the Circumcision, and their Company ; and afterwards two Apostles of the Uncircumcision ; how could the Christians have been built up in their most holy Faith, if God had not pointed out *by the Prophets some Persons for Stations of eminent and extensive Usefulness in the Church ?* Especially considering its tender State, its numerous Members, their more numerous Weaknesses and Infirmities, and its yet more numerous Enemies ; and the great Care and Prudence that was necessary, on all these Accounts, to direct those, who had such Stations of general and extensive Service in it.

And how necessary was an Ability *to try the Spirits*, when the Revelations of the Spirit were not compleated, and they furnish'd with but few, or any of them in writing, by which they might try others ; and when there were so many Seducers and Deceivers, false Prophets and false Apostles already lying in wait to draw them aside with pretended Revelations, with all Signs and lying Wonders : And when the Devil was to transform himself into an Angel of Light, so as, if it were possible, to deceive the very Elect ?

When they were made Christians, and well instructed in the Kingdom of God, they were to assemble themselves together *for publick Wor-*

Worship. In all such Assemblies there must be Discourses, Prayers, and Praises by singing Hymns, &c. And it was particularly necessary, that some, who had learn'd the Christian Scheme from the Apostles, might continually instruct the first Christians in it; and that considering the peculiar Difficulties they had to encounter, from the Customs of the whole World about them *lying in Wickedness*, and the Persecutions they felt and apprehended, that some should stir them up to Perseverance in their Profession; often support their Spirits, whilst they continu'd steadfast; and reprove and admonish those, that were fallen. But who was then sufficient for these things, among illiterate Men, without the Gospels, Acts, or Epistles in their Hands, and prepar'd by no Art or Learning, or previous Practice? and without any Liturgies, Homilies, Psalms and Hymns set to Tune and Metre, that have since obtain'd? if those could be suppos'd to have answer'd these Purposes. What strange Confusion, Disorder and Indecency must there have been in publick Worship, if the Spirit, had not by his Gifts, made some of these unlearned Men apt to teach what they had learnt from the Apostles; others apt to exhort, to reprove, to comfort, to admonish? If others had not been enabled to pray, and sing by the Spirit, and others to interpret, in case the Spirit mov'd any one, for wise Reasons, to perform

form any of these Actions in an Assembly, in an unknown Tongue?

And what Confusion must there have been in an Assembly, among a great Number who had these Gifts of the Spirit, if there had not been some Persons to *Preside*, and direct who should exercise them, and in what Manner and Order they should do it?

Let any one but consider the State of the Clergy at the Reformation, tho' they were Men that had been educated in Schools and Universities, and had had Leisure and Opportunity for Reading, Conversation, and Reflection; and but think with themselves, what their publick Performances in Christian Congregations would have been, if they had not had Liturgies, and Homilies, and Psalms in Tune and Metre; and they will easily see in what Disorder and Confusion publick Worship must have been among the first Christians, whose Apostles were Fishermen; had it not been for these Gifts of the Spirit.

What Irregularities must there be suppos'd not only in the Performance it self, and in the ordering of publick Worship, but in *conducting* all Matters that relate to an Assembly of Men and Women, where there was no coercive Power, but among those where the Apostles were present, or could be sent to; and that in such Multitudes as were suddenly converted; if some Persons had not been inspir'd with Prudence, among a Body raw and un-

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experienc'd

experienc'd in all Arts of Government, and unacquainted with the Passions of Mankind, to propose proper Methods on every Occasion? And if the Body it self had not been endued with Prudence, to judge them to be expedient, and with Humility to comply?

What would have become of the *Poor* of some of those great Assemblies, notwithstanding the Community of Goods, unless the Holy Ghost had fill'd some of the first Disciples with *Wisdom*, to distribute out of that Community, such Allotments, as might be sufficient for the Necessities of the Saints, might be equal among them, and free from any Complaint of Partiality or Neglect? For this requir'd a Degree of Knowledge and Prudence vastly superior, not only to Men unacquainted with the greater Business of the World, but to those the most practis'd in it.

What could have become of *the several Churches*, unless the Apostles had had Persons inspir'd with great Prudence in that Age, to send, to make Enquiries of the Conduct of those Churches, where they could not stay themselves, to make Reports to them; and to settle fully, what they themselves had not time to finish and compleat; on receiving such fresh Directions from the Apostles, from time to time, as the Case of those Churches respectively requir'd?

And

And what would have become of the Churches *on extraordinary Occasions*, without some of these extraordinary Gifts? What, for Instance, would have become of all the Christians in *Judea* on the Dearth, if *Agabus* had not foretold it; that so the Christians at *Antioch* might contribute the more liberally to their Support, and thereby at the same time lay a Foundation for a better Union between the *Jewish* and *Gentile* Christians? Or what would have become of the Community of Goods, if *Peter* had not discern'd the Dissimulation of *Ananias* and *Sapphira*? How this Discovery secur'd the Community of Goods, we observ'd p. 61.

Finally, As the first Christians were extremely *stumbled* at several Things, which had black and dark Prospects: Particularly the grievous Persecutions they underwent; the Corruptions they saw creeping into the Church by some of its own Members, by which they might apprehend its speedy and total Destruction; the Mistakes they made about some of the Apostolical Predictions; What Doubts and Despondency might hereupon have arisen in their Minds; and how might these have been improv'd by the Seducers, to make them apostatize; if it had not been reveal'd to the Apostles, and by them to the Church, that the Kingdom of Christ was to continue in spite of all Opposition; that he was to reign till all his Foes were made his Footstool; or till he should deliver up the

Kingdom to the Father, and God should be all in all? That indeed the *Jews* should be destroy'd and dispers'd; that grievous Offences, Heresies and Corruptions should take place; that there should yet be a worse State of the Church, when the civil Power should no longer let or hinder it; and when such Power should get into the Church, as should bring back Idolatry and Vice, and make them a distinguishing Part of it; and yet that the Church should recover from this corrupt State in a great Degree; and that at last the *Jews* should be restor'd to God's Favour, and the Fulness of the *Gentiles* should be brought in, and all *Israel* should be sav'd?

Add to all this, That as each of these Gifts was necessary to lay the first Foundations of Christianity; or to build up Christians in their most holy Faith; to establish them fully therein; to support and comfort them under a great many melancholy Appearances; to manage their Devotions and Affairs; to relieve their Necessities; and to have a care not only of an Assembly or two, but of all the Churches; and especially on some extraordinary Occasions: So *each* of these was a *great Confirmation* of the Truth of the Christian Religion.

It will by no means become the limited Capacities of mortal Men, to say, That Christ, in *whom are hid all the Treasures of Wisdom*

Wisdom and Knowledge, could not have taken other Methods to instruct his Disciples, and propagate his Truth in the World. Nor can it be imagin'd, that he could not have found Means in particular to have communicated all necessary Degrees of Knowledge to his Disciples, whilst he had been upon Earth. And what were all his Reasons for not taking that Method, or for taking any other, or this in particular, can perhaps be only understood fully by Beings of superior Capacities to ours. Perhaps the Reasons of this Conduct may have too great a Compass for our short and narrow Views ; or perhaps, at another time, all this Scene, or at least a much greater Part of it, as well as other beautiful and amazing Discoveries, may open themselves to us, by God's Blessing on our more diligent and impartial Enquiries ; or at least when we arrive at the *Land of Light and Vision, and shall see as we are seen*. But the Scriptures, when they are carefully consider'd, seem to lead us into *these Reasons*, of our Saviour's not *teaching* his Disciples the Nature of his Kingdom, whilst he was upon Earth, but *by the Spirit, after he was gone to Heaven*.

(1.) That during the 3 Years, he convers'd with them on Earth, they were not able to bear his full Instructions, without being shock'd, and made very uneasy by them ; by reason of their narrow and shallow Minds, and which

were in a manner wholly fill'd with *Jewish* Prejudices. Truth was therefore to be let into them by such Degrees, as they could easily receive. And whilst they preserv'd a teachable Temper, their great Master bore with all their Ignorance and Weakness: Herein at the same time becoming such an Example of Tenderneſs, Gentleneſs, Patience and Prudence, as was highly fit for them, who were to be the Teachers of the World, to copy after. (2.) That from the Doubts they had about our Saviour's Reſurrection (by reaſon of the Ignorance in which he left them, and the Prejudices they ſtill had about the Nature of his Kingdom, and the true Deſign of his coming into the World) their Teſtimony might carry the greater Force along with it. (3.) That by letting all this Light in upon them at once, ſoon after he had left them, he might entirely comfort them under his Abſence (which muſt needs have given the greateſt Shock to them, and the greateſt Check to their Proceeding in their Work) and ſo remove the great Obſtruction that his Death muſt have given, whenſoever it had happen'd, to the ſpreading the Goſpel; and thereby open a free Courſe for it. (4.) That now they were prepar'd to receive his Inſtructions, he might by the Spirit ſo fill their whole Souls with the full Knowledge of them, as to give the Diſciples the higheſt Satisfaction about their Truth and Expediency, and to diſpoſe them with
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the greatest Industry, Zeal, and Boldness, to bear all Fatigues, and run all Hazards, in publishing those Instructions to the World. (5.) That all the Matters of Fact, which they were to testify, might be finish'd; and so their Testimony might become compleat at once; and that the Proof, which was to be given to the Truth of their Testimony by the Spirit; might relate to all the Matters they were to testify: Which it could not do, till Christ's Crucifixion, Resurrection, and Ascension had taken place. (6.) That by their Assurance, Boldness and Activity, but especially by this amazing Concurrence of spiritual and intellectual Prodigies, beautifully suited to evidence the last Dispensation of Light and Knowledge, they might overbear all the Resistance that should arise from the Ignorance, Prejudice, and Lusts of Men; and from the worldly Powers, that should oppose them, in the Testimony they gave of the great Facts they attested, and the Doctrines they built upon them. (7.) That this Success might attend Christ's State of Exaltation to the right Hand of Power, and be the first Act of his Royalty; to which it was suited with the greatest Beauty and Proportion: Whereas it would have been altogether unsuitable to his State of Humiliation, and inconsistent with the whole Design, and every Circumstance of it. (8.) That by the amazing Success, that attended their Teaching and Testimony,

a fresh and convincing Proof of the Truth of Christianity might be furnish'd to the following Ages of the Church. I flatter my self, that these Reflections will meet with the Approbation of those, who have consider'd human Nature, what I have offer'd in this Essay, and several Hints in Scripture, un-touch'd perhaps by me, in it.

The Third Thing I undertook, was to *prove, That the Spirit did thus teach and witness in the first Settlement of the Christian Religion.* But I have been forc'd to anticipate my self in a very great measure on this Head: Since every Text that I have brought to explain the Teaching and the Witness of the Spirit; or to shew, that the Spirit fell down in those; Instances I have mention'd, and that the Apostles conferr'd it where-ever they came; and that these Gifts were us'd by those, who had them; is a full Proof, that there was such a Teaching, and such a Witnessing of the Spirit. Yet as that Proof may be set in a stronger Light, and as some *farther Evidence* may be brought, that the Spirit thus taught and witness'd; I will endeavour to lay it all together, in order to obviate all Cavils and Objections that may be made against it: It being so capital a Point in the Christian Religion. *Joel* prophesies, *Joel* ii. 28, 29. *And it shall come to pass afterwards, that I will*
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pour out my Spirit upon all Flesh, and your Sons and your Daughters shall prophesy, your old Men shall dream Dreams, and your young Men shall see Visions: And also upon the Servants, and upon the Hand-maids in those Days, will I pour out my Spirit.

John Baptist, Christ's Forerunner, being sent to by the Sanhedrim, to know if he was the Messiah; confess'd, and deny'd not: But confess'd, I am not the Christ, but his Forerunner. But withal told them, that Christ was standing among them; and the next Day said to them, Behold the Lamb of God; pointing to him. And he bare record, saying, I saw the Spirit descending on him like a Dove; and it abode upon him: and I knew him not. But he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him; the same is he, WHICH BAPTIZETH WITH THE HOLY GHOST, Joh. i. 20, 29, 32, 33.

The material Part of this Record the three other Evangelists give us. For *Matthew* says of *John Baptist*, Matth. iii. 11. *I indeed baptize you with Water unto Repentance; but he that cometh after me is mightier than I, whose Shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with Fire. And Mark* says of him, Mark i. 8. *I indeed have baptized you with Water, but he shall baptize you*
with

with the Holy Ghost. And Luke says, Luk. iii. 16. *John answer'd, saying unto them all, I indeed baptize you with Water; but one mightier than I cometh, the Latchet of whose Shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost, and with Fire.* Here is then John Baptist, a Prophet, and greater than all the Prophets, recorded by all the Evangelists, to have declar'd, when he was ask'd by a competent Authority, whether he was the Messiah, in Prejudice to himself, that he was not; but that Jesus was, and that God had reveal'd it to him, that he was the Messiah, by a certain Sign, which he saw happen to Jesus; and that he was he, that was to baptize with the Holy Ghost, and with Fire. Our Saviour, before he left the World, tells the People, that he that believes on him, as the Scripture saith, out of his Belly shall flow Rivers of living Water; which, says St. John, he spake of the Spirit, which they that believe on him should receive, after he was glorified. And Jesus tells his Disciples, just before he left the World, John xiv. 12. *Verily, verily, I say unto you, He that believeth on me, the Works that I do shall he do also; and greater Works than these shall he do, because I go to my Father.* And ver. 16, 17. *If ye shall ask any thing in my Name, I will do it. And I will pray the Father, and he shall give you another Comforter,*

*forter, that he may abide with you for ever ;
 even the Spirit of Truth, whom the World
 cannot receive, because it seeth him not, nei-
 ther knoweth him : But ye know him, for he
 dwelleth with you, and shall be in you. And
 says, ver. 25, 26. These things have I spoken
 unto you, being yet present with you : But
 the Comforter, which is the Holy Ghost,
 whom the Father will send in my Name,
 he shall teach you all things, and bring all
 things to your Remembrance, whatsoever I
 have said unto you. And chap. xv. 26. But
 when the Comforter is come, who is the
 Spirit of Truth, which proceedeth from the
 Father, he shall testify of me : And ye also
 shall bear witness, because ye have been with
 me from the Beginning. Our Saviour adds,
 chap. xvi. 7—15. Nevertheless I tell you
 the Truth, it is expedient for you that I go
 away ; for if I go not away, the Comforter
 will not come unto you : But if I depart, I
 will send him unto you. And when he is
 come, he will reprove the World of Sin, and
 of Righteousness, and of Judgment. Of
 Sin, because they believe not on me. Of
 Righteousness, because I go to my Father,
 and ye see me no more. Of Judgment, be-
 cause the Prince of this World is judg'd.
 I have yet many things to say unto you, but
 ye cannot bear them now : Howbeit, when
 the Spirit of Truth is come, he will guide
 you into all Truth : For he shall not speak
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of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come: He shall glorify me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

Mark likewise tells us, that Christ told his Disciples after his Resurrection, *Mark xvi. 17.* That among *other Signs that should follow them that believed in his Name, they should speak with Tongues.* Mark mentions no other Gift of the Holy Ghost; that being the most shining Gift, or the greatest *Sign*, and the most adapted to convince Unbelievers; tho' not the most edifying to the Church: (as *St. Paul* fully determines the Case, *1 Cor. xiv. 22.* Being, as he expressly says, for *a Sign to them that believe not.*) And speaking with Tongues may fairly include *the great things of God* they were to speak, (or the Illumination of their Minds) as well as the strange Tongues, in which they were to utter them. And *St. John* says, that *Jesus breathed on them, and said, Receive the Holy Ghost.* That is, As I prefigured my Death and Resurrection to you by proper Signs and Tokens; so I do now the Gift of the Holy Ghost by my breathing on you. By God's breathing into Man's Nostriis, Man becomes a living Soul: By my thus breathing on you, I promise you the Holy Ghost; which

which shall come on you with the Sound as of a mighty rushing Wind, *Acts* ii. 2. and make you *as a quickening Spirit*. And you may be as assur'd, that ye shall receive the Holy Ghost, as ye are, that you now receive my Breath. Or, as St. *Luke* says more particularly, *Luk.* xxiv. 49. *Behold, I send the Promise of my Father upon you:* [Not indeed just now, tho' you may be as fully assur'd of it, as if I now did it.] *But* [it will be very soon, and therefore] *tarry ye in the City of Jerusalem, until ye are endued with Power from on High.* And *Luke* informs us, *Acts* i. 4, 5, 8. that our Saviour, just before his Ascension, order'd them, *that they should not depart from Jerusalem, but wait for the Promise of the Father, which, SAITH HE, ye have heard of me. For John truly baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost, not many days hence.* And accordingly St. *Mark* says, *they went forth and preach'd every where, the Lord working with them, and confirming the Word with the Signs following,* *Mark* xvi. 20.

And in the *Acts*, St. *Luke* informs us more particularly, that St. *Peter* said on the very Occasion of the Holy Ghost's being pour'd out upon them, *That Christ being exalted at the right hand of God, and having receiv'd of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye see and hear,* *Acts* ii. 33. *Peter* and the rest of the Apostles put the whole Strefs of Christianity here.

here. *Acts* v. 30—33. For speaking of Christ's Resurrection and Exaltation, he says, *And we are his Witnesses of these things,* AND SO IS THE HOLY GHOST, *whom God hath given to them that obey him.* When he answers the Objections of the *Jews* to his going in to *Cornelius* and his Family; he says, *that the Holy Ghost fell on them, as on us at the Beginning, i. e. with cloven Tongues, as of Fire, and gave them the like Gifts as he did unto us.* Then, said he, *I remembered the Word of the Lord, how that he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost,* *Acts* xi. 15—18.

And as these Passages make very strongly for my Purpose, from the historical Books of the New Testament; so I must add to all the other Quotations I made from the Epistles, *p. 40, 41, 42.* (to somewhat a different Purpose, but which are also applicable to this) that of *St. Paul* to *Timothy*, *2 Tim.* i. 6. *Wherefore I put thee in remembrance to stir up the Gift of God which is in thee, by the putting on of my Hands.* That the Gift of God signifies the Gift of the Holy Ghost, I think appears from the Phrase it self: Which in the seventeen Places it is used in Scripture, signifies always a Gift; in all the Places but one, a Gift of God; and in all but six, the Gift of the Holy Ghost. And that it here signifies the Gift of the Holy Ghost, farther

appears by St. *Paul's* saying it was in *Timothy*, by the laying on of his [*Paul's*] Hands. For as it does not appear in Scripture, that any other Gift was given by the laying on of an Apostle's Hands; so it appears, that this was always imparted by them. See *Essay* 2. It farther appears to be the Gift of the Holy Ghost, from the Word which we translate *stir up*; which, as I have shew'd before, signifies to blow or stir up Fire, in Allusion to the Symbol of Fire, in which the Holy Ghost at first descended. And we know that *Timothy* had some of these Gifts of the Holy Ghost, inasmuch as he was an Evangelist, 2 *Tim.* iv. 5. And as Evangelists were fitted for that Office by Gifts of the Holy Ghost, *Eph.* iv. 7—17. And that *Timothy* in particular had those Gifts, St. *Paul* seems to imply plainly in these Words, 2 *Tim.* i. 14. *That good thing, which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.* Which good Thing, as it is distinct from *the Form of sound Words* mention'd in the preceding Verse, must needs mean the Gifts of an Evangelist. And it is very remarkable in this Place, that St. *Paul* writes to *Timothy*, to put him in Remembrance of some thing, he had told him before; and expressly asserts, that this Gift of God, which *Paul* had (before, as well as now) exhorted him [*Timothy*] to stir up, was in him by the laying on of his [*Paul's*] Hands.

I must

I must likewise desire the Reader to observe, that this Exhortation to *Timothy*, and all the other Exhortations, relating to these Gifts, in the other Epistles to the *Romans*, *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, and *Thessalonians*; as well as in the Epistles of *James*, *Peter*, *John*, and *Jude*, (all which I quoted p. 40, 41, 42.) imply an *Appeal* to those Churches that they wrote to, for the Truth of their Assertion, that they had these Gifts: Which makes the Evidence much stronger, than the bare Assertion in any History could possibly do.

And it must yet add greater Strength to this Evidence, that *Paul* reproveth the *Romans*, the *Corinthians*, the *Ephesians*, and the *Galatians*, (though the two latter more gently than the two former) for their Pride and Conceit about these Gifts; which caused Contentions and Parties among them: As is evident, *Rom.* xii. 3—6. *1 Cor.* xii. 4—26. *Eph.* iv. 1—7. *Gal.* iv. 15—*ad fin.* And one way, by which he endeavours to fasten his Reproof on the *Corinthians*, for the Pride and other Irregularities that attended the Exercise of these Gifts, and to give greater Force to his Exhortations to them, is by appealing to them themselves, whether *he did not speak with more Tongues than them all?* *1 Cor.* xiv. 18—22. To fix his Reproof and Exhortation the better, he likewise appeals to them, whether it was not better

better to prophesy, or to use the Gifts that were for Edification ; rather than Tongues, which were more for Shew ; and in which they prided themselves so much. Since if they prophesy'd, and there came into their Assemblies an ignorant Man, or a Heathen, [an Unbeliever] he was *convinc'd of all*, and *judg'd* [or discern'd] *of all*: and *the Secrets of his Heart were made manifest* ; and so *falling down on his Face, he worshipp'd God, and reported, that God was in them of a Truth.* ver. 24, 25. Now can it be imagin'd, that any Man, in an Epistle to a Society, where there were *Heats and Parties*, would not only exhort to a right Use of these Gifts, and give them Rules for that Purpose ; but reprove them for their Pride, Conceit, and other Irregularities about them ; and assert such things of his own Gifts, and of theirs ; when he, and the several Parties in that Church, must needs know, that there were no such Gifts in any of them ?

But what yet adds the greatest Strength to this Evidence is, that some of these Reproofs and Exhortations were written to Churches, where there were not only Parties, but where a great (if not the greater) Part of the Church was *drawn off from his Gospel* to another ; or at least from their Regard to *his Apostolical Authority*, to the *Jewish* false Apostles ; preferring their licentious Doctrines to the Purity he required. This was evidently the

Case of the *Galatians*, but especially of the *Corinthians*. None that have read his first Epistle to that Church with the least Care can doubt of it. The Epistle turns upon it, and is full of it. Now St. Paul puts the Truth of his Apostolical Character, and of his Gospel, upon this single Evidence, *Gal. iii. 1—6*. *O foolish Galatians, who hath bewitch'd you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, crucify'd among you? This only would I learn of you, Received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the Flesh? Have ye suffer'd so many things in vain? If it be yet in vain. He therefore that ministreth to you the Spirit, and worketh Miracles among you, doth he it by the Works of the Law, or by the Hearing of Faith? And afterwards adds, that there could be no Reason to seek Justification by the Law, which only brought a Curse; since Christ being made a Curse for the Gentiles, the Blessing of Abraham was come on them through Jesus Christ: They receiving the Promise of the Spirit through Faith, ver. 10—15. And adds farther, that it was the most unreasonable thing imaginable in them to be subject to the Law of Moses, or to endeavour to be Sons in Minority under Tutors; since they had the fullest Proof, that they were Sons at full Age*

Age through Christ, by God's having *sent the Spirit of his Son into their Hearts, crying, Abba, Father.* Chap. iv. 1—10.

When St. Paul acknowledges those Infirmities, on the account of which the *Corinthians* seem to have been wrought upon to have despis'd him; *his Weakness, his Fear, his Trembling, his Speech* without Eloquence, and his Preaching without Philosophy; the Things which they admir'd in their *Apollos*: What does he set in Opposition to these his own Imperfections, and the Eloquence and Wisdom of their *Apollos*; but the *Demonstration of the Spirit, and of Power*, in which he came to them? 1 Cor. ii. 1—5. That is, the Gifts of the Spirit, in which he says, *they were enrich'd*, and by which *the Testimony of Christ was confirm'd in them*; chap. i. 5, 6, 7. and in *those Signs, Wonders, and mighty Deeds*, which, he says, *he wrought among them*; 2 Cor. xii. 12. and by which, *through the Power of the Spirit of God*, he tells the *Romans*, *he had preach'd the Gospel of Christ from Jerusalem unto Illyricum*, Rom. xv. 19. When he is asserting his Privileges, the Non-claim of which the *Corinthians* seem to turn upon him, as a Confession that he was not an Apostle, as other Apostles and *Cephas* were; who agreeably to their Character us'd those Privileges: 1 Cor. ix. Upon what does he put the Proof of his Apostleship, but these Gifts of the Spirit,

(in which the Members of this Church abound-
ed, so as to come behind in no Gift? chap.
i. 5, 6, 7.) *If I be not an Apostle unto others,
yet doubtless I am to you; for the Seal* [or the
undoubted Proof of the Truth] *of my A-
postleship are ye in the Lord.* V. 2. In what were
they such an undoubted Proof of the Truth
of his Apostleship, but in these Gifts of the
Spirit, in which they were not inferior
to, but enrich'd beyond, other Churches?
In nothing else could they be said to ex-
cel. They were so wanting in Obedience
to the Apostle, in Love to one another,
as well as in most of the other Christ-
tian Virtues, that we find St. *Paul* is
forc'd to take more Pains with this Church,
to use greater Precautions with them, to
exercise and threaten more of his Apostoli-
cal Power among them, than to all the
others put together. Now can it be con-
ceiv'd, that St. *Paul* would put the Proof of
the Truth of his Gospel, and of his Apostolical
Character, upon Gifts of the Holy Ghost con-
ferr'd upon them by him; and that in a Dispute
between him, and a false Apostle, rivalling
him in that Church, by indulging their Vices,
and by other wicked and deceitful Arts; when
there were no such Gifts among them? Such
a Supposition is the greatest Absurdity imagi-
nable.

I have dwelt the longer on this Evi-
dence, because I am aware that it may be
said,

said, that all the Evidence I have brought for this Teaching and Witnessing of the Spirit is from *Parties*. But I think, when what I have offer'd to obviate that Exception is duly consider'd, the Evidence I have brought, tho' Party Evidence, is, according to all the Rules of Evidence, stronger, than the Evidence of unbelieving *Jews* or Heathens; if any such Evidence could have been produc'd: tho' I think that can't be expected. For if *Jews* or Heathens, on going into the Assemblies of Christians, where these Gifts were exercis'd, had been convinc'd by this Demonstration of the Spirit, they had become Parties: And if thro' Malignity, which must have then been the Case, they would not own their Conviction, or stifle it; we can't expect they would do any thing to give Testimony against themselves. The Evidence therefore that I have given, as it is in it self exceeding strong; so it seems to me the best, perhaps the only Evidence, that the Nature of the Thing can admit.

It must likewise add great Strength to this Evidence, that the Places, where the Holy Ghost descended, or that we read of its being imparted, or exercis'd, were Cities remarkable for being the Metropolis of Countries, for being large and populous, the Residence of Governors, or the Seat of Trade or Learning; and where consequently there was like to be the greatest Opposition, from the Envy of *Jewish* Bigots, or Heathen Phi-

Iosophers, deeply tainted with Ritual or Hypothetick Knowledge; and where there was likewise consequently, on all these Accounts, the greatest Opportunity to examine into the Truth, as well as to spread the News, of this great Event in the World. Such were *Jerusalem, Samaria, Cesarea, Damascus, Antioch in Pisidia, Thessalonica, Ephesus, Philippi, Corinth, Rome*. And at the first of these Places, where the Spirit first descended, it was, in all Probability, in the Temple; and when there were there vast Numbers of Persons of all Parts of the *Roman Empire* present.

Not does it add less to the Weight of this Evidence, that these Gifts continu'd so long in the Church. For that they continu'd to about the Year 96, we learn from *Rev. xix. 10.* where *St. John* acquaints us *from the Angel, that the Testimony of Jesus [then] was the Spirit of Prophecy*: And there can't be much Doubt of these Gifts lasting as much longer, as the oldest of those lived, to whom *St. John* imparted them. *Clement* speaks of a plentiful Effusion of the Holy Ghost upon all the *Corinthians*, in his Epistle to them. Πλήρης πνεύματος ἔχοντες ὅτι πᾶσι. §. 2. See §. 46. See *Hermas*, Book 3. §. 11. *Iustin. Dial. cum Tryph.* p. 308. B. and 315. *Iren.* l. 2. c. 57. and l. 5. c. 6.

These Gifts were likewise exercis'd every first Day of the Week, to be sure in many, if not in all the Churches of these Places, during all this time. Now

Now in things done frequently, for a long time, and in the most publick Places of the greatest Cities of several Countries, there is the least room for Trick or Collusion, that can be conceiv'd.

Now put all this together, with the several Places I have quoted, to explain the Teaching and Witnessing of the Spirit, and it will stand thus. *Joel* prophesies of this great Event. *John Baptist*, against his own Interest, and in Diminution of his Credit and Authority, foretels this by a special Revelation from God. This, in effect, the four Evangelists relate. Our Saviour foretels it in the Course of his Ministry to the People, says *John*; and to his Disciples just before his Death, say *Mark*, *Luke*, and *John*; and over and over in his Discourses with them. He repeats it to them after his Resurrection, and just before his Ascension, say St. *Luke*, and St. *John*. St. *Luke* says, he foretold the Place and Time when it should come on them; and order'd them not to depart from *Jerusalem*, nor begin to testify, till they receiv'd it; which shou'd be soon after he had receiv'd the Promise of the Father. St. *Luke* relates to us accordingly, that it did come upon them, agreeably to *John Baptist's* and our Saviour's Prediction, with cloven Tongues like as of Fire; illuminated their Minds with Knowledge, and enabled them

to communicate that Knowledge in all Languages with great Freedom and Boldness: Asserts, that it came down on the first Converts from among the Proselytes of the Gate: And, as I think, fairly hints, or rather asserts, (considering the Phraseology he uses, and the Force of that Phraseology in the *Acts*) that it also fell on the first Converts from among the Heathen; and says that, from whence we may fairly infer, that the Apostles conferr'd it on all Christians where they came, by the laying on of their Hands. *St. Paul* either fully expresses, or hints the same in all his Epistles: As *James, Peter, John,* and *Jude* do in theirs; and in the manner I have observed. Finally, these Gifts were exercis'd by vast Numbers, differently, frequently, and publickly, in a great many great Cities of great Countries (as *Judea, Syria, Asia, Macedonia, Greece, and Italy*) and for a long Tract of Time. And when all this is consider'd, I think nothing in Christianity will appear more fully prov'd, nor any Fact in Antiquity near so well,

The Fourth Thing that I have undertaken to shew, is, In what this superior Teaching and Witnessing of the Spirit consists. This will be best understood, by comparing the Spirit of Prophecy under the Old Testament, and after our Saviour's Conception,

tion, with these Gifts after his Ascension. It was but now and then that God communicated himself to a Patriarch or a Prophet under the Old Testament. When God made such a Communication, it was to send him on a particular Message, And at last the World was about 300 Years without a Prophet, between *Malachi*, *Zacharias*, and *Elizabeth*. There was seldom above one eminent Prophet at a time: Tho' I think we once read of seventy two. *Numb.* xi. 25, 26. They were under the Theocracy generally Sons of Prophets, or bred up in the Schools of the Prophets. When God gave Answers by the Urim and Thummin, it was only in Cases that concern'd the whole Nation of the *Jews*. The Prophets were not always under Inspiration: Nor did they know when they should be. We have Instances of this in *Samuel*, 1 *Sam.* iii. 3---11. *Nathan*, 2 *Sam.* vii. 1---18. *Elisba*, 2 *Kings* iii. 15. They had but particular Revelations. And those they had, were either of less Consequence; or so obscure, that they oftentimes did not understand them themselves. We see this particularly in the Case of *Daniel*, *Dan.* xii. 8, 9. So that not unto themselves, or their own Age, but unto us did they administer. They never pretended to make Prophets, or communicate their Gifts to others; unless in the Case of *Josbua*, who was full of the Spirit of Wisdom, because Moses had laid

laid his Hands on him, Deut. xxxiv. 9. But in the Case of the Seventy, *Num.* xi. 17—25. *Moses* was so far from communicating the Spirit, that *God took of his* [*Moses's*] *Spirit, and gave it unto, or put it upon them, and then they prophesy'd.*

It is true, that *Moses* had the two Tables of the Law, and a Plan of all Things, relating to the Tabernacle, deliver'd him in the Mount. But the two Tables contain'd but ten Words: Nor could those Words, or the Plan of Things deliver'd, make those who liv'd under that Dispensation perfect. We find also, on the reviving of Prophecy, just before, or at, our Saviour's appearing in the World, a few Instances of Persons having Revelations by the Holy Ghost. Thus the Holy Ghost was on *Simeon* (and it was reveal'd to him, that he should not see Death, before he had seen the Lord's Christ:) And perhaps on *Anna* the Prophetess. And thus *Zachary* and *Elizabeth*, are fill'd with the Holy Ghost: And it may be, *Mary* also: And each of them brake forth into Hymns. *John Baptist*, who was full of the Holy Ghost from his Mother's Womb, baptiz'd Men into the Faith of the Doctrine of the Remission of Sins upon Repentance; thereby preparing Men for the Messiah, foretelling his immediate Appearance, and introducing him to the World. The Apostles and Disciples in our Saviour's Lifetime were taught by him, who had the Spirit

rit without Measure; yet it was, but as they could bear it. Their Integrity recommended them to their great Master. They were willing to follow him whithersoever he went; and having been sent by him, preach'd the plain Doctrine of Repentance, heal'd Diseases, and cast out Devils: But they were not only unacquainted with the great Design of his coming into the World, but entirely mistook it.

But after our Saviour's Ascension, all the Lord's People became Prophets; and they were all taught of God; God pouring out of his Spirit at once, and in an instant upon all Flesh. They had the Holy Ghost resting upon them, and not giving them a Revelation now and then, but being in them as a Spring, or Rivers of living Water: Enlightening some of them with the Knowledge of the Truths of the greatest Comprehension, and Importance, giving them the understanding of all Prophecies, and the Revelation of the deepest Mysteries; enabling them to discern the Spirits of others; to foretell particular Events for the good of the Church; to exhort, to warn, to rebuke, to admonish, to pray, to teach, to compose and sing Hymns and Psalms, to preside, and advise the Church in all Emergencies, and to judge when they ought to comply with such Advice; and to assist the Apostles in the most prudent manner, in some of the lower and more distant Parts of their Work:

Work : And, what is yet a greater Proof than all the rest, enabling fourteen of these, (that is, the Twelve, with *Paul* and *Barnabas*) by the laying on of their Hands and Prayer, to confer some of these Gifts on all the Believers, where they themselves came : And who thereupon exercis'd such Gifts as they had, and in such degrees as they had them, in publick Assemblies ; as the Apostles did their superior Gifts in a degree peculiar to themselves.

This Comparifon between the State of Prophecy under the Old and New Testament after the Ascension of Christ, which I have made, to shew wherein the superior Teaching of the Spirit did consist ; will also shew, wherein the *Superiority of the Witness of the Spirit*, to all other Testimonies given to Christ, did consist. Our Saviour, in the Days of his Flesh, went about working Miracles, curing Diseases, and casting out Devils. Yet might it be said by Malice and Perverseness, (perhaps by mere Scepticism, in some given to doubt) that they did not know the Power of Nature, and therefore could not judge of a Miracle ; that they did not know what Secrets there might be for the speedy and instantaneous Cure of Diseases ; and that they could not tell, whether those few were really dead, that were said to be rais'd : And the Blasphemy against the Son went so far as to say, that he cast out Devils

vils by *Beelzebub* the Prince of Devils : And possibly some thought, that his Cures of Diseases, as well as his dispossessing of Devils, was by Charms and Spells, and magical Arts, us'd almost universally in Medicine in that Age of the World. See *Acts* xix. 18, 19. And as for the working Miracles, curing of Diseases, and casting out of Devils, the Heathen Priests and Exorcists pretended to them ; and many of the *Jews* pretended to some of them. And our Saviour, as well as his Apostles, foretold, that there should be false Christs, and false Prophers ; and that they should work such Signs and Wonders, as, if it were possible, would seduce the very Elect ; and that Satan should come among those, who receiv'd not the Truth in the Love of it, *with all Power, Signs, and lying Wonders*, Matth. xxiv. 24. 2 Thess. ii. 8, 9, 10. Nay, even as to Christ's Resurrection, a wicked Imagination might perhaps strain it self so far, as to find out some Cavils and Exceptions to it, fully prov'd as it stands to us, by a great Number of unexceptionable Witnesses ; were it not confirm'd by this great Event. But this quite blunts and deadens all the Working of the most active and sublimated Malice. For is there any secret Art, Trick, Slight, or Power ; or was any such thing ever pretended to, since the World began ; by which the Knowledge of things of the greatest Compass, Use, and Consequence can be infus'd

infus'd into the Minds of vast Numbers of illiterate Men and Women in an Instant; and Power given to some of them to communicate some of these Gifts, but different ones to all those Believers to whom they came without Distinction, by the laying on of their Hands?

If all this Illumination, in the several Kinds and Degrees in which it was communicated to vast Multitudes, had nothing in it more than the Miracles wrought by our Saviour and his Apostles in his Lifetime; and was of the same Rank and Class with them: Yet inasmuch as it was in many *Instances* of it, and in the *great Numbers* to which it was communicated, *entirely new* (none of the Prophets, *John Baptist*, or the Apostles, in the Lifetime of our Saviour, having ever had it) it was the more likely to produce much greater Effects than any of the other.

But I can't but think, that these Gifts were of a different Kind from the Gift or Power of working all other Miracles.

A Miracle, in the Theological Sense of the Word, is, as a great Philosopher, and a very Learned Divine, (to whom the Cause of Religion is highly indebted on many Accounts) defines it; *A Work effected in a manner UNUSUAL, or different from the common and regular Method of Providence, by the Interposition either of God himself, or of some intelligent Agent superior to Man, for the Proof or Evidence of some particular*

lar Doctrine, or in Attestation to the Authority of some particular Person. And if a Miracle so worked be not opposed by some plainly superior Power; nor be brought to attest a Doctrine either CONTRADICTIONARY in it self, or VICIOUS in its Consequences; (a Doctrine of which Kind, no Miracles in the World can be sufficient to prove;) then the Doctrine so attested must necessarily be look'd upon as Divine, and the Worker of the Miracle entertained as having infallibly a Commission from God. Dr. Clark's Evidence of Nat. and Revel. Relig. p. 229.

He very justly observes, that there is no Miracle recorded in Scripture, which necessarily bespeaks the immediate Power of God to be interpos'd; or that exceeds the Power of Angels to effect. p. 220, 222. Let it be consider'd then, whether this Illumination could proceed from any Angel or from any but God, or Christ, or the Holy Spirit.

According to the Account the Scriptures give us, the *Angels could not convey this Knowledge* to the Minds of Men; it being the Knowledge of Things hid in the deep Counsel of God from them: The Angels being represented as desiring to look into these things: 1 Pet. i. 12. And these things being reveal'd to the Churches, to the Intent, that BY THEM might be made known unto the *Principalities and POWERS IN HEAVENLY PLACES the manifold Wisdom of God*, Eph. iii. 10.
And

And therefore St. *Paul* asserts, that God had reveal'd these things to them by his Holy Spirit, from this Argument; *That as no Man knoweth the things of a Man, save the Spirit of a Man, which is in him: even so the things of God knoweth no Man* [or Angel] *but the Spirit of God,* 1 Cor. ii. 11. *even that Spirit, which searcheth all things, yea, the deep things of God: Which Spirit,* he says, *they* [*i. e.* the Apostles] *had receiv'd, that they might know the things, that were freely given them of God,* ver. 12.

Perhaps there is no Mind capable of containing all that Knowledge, that the Apostles, or at least that some of them had, so as to have it always ready for their Use. Such Knowledge as they had of the Perfections of God, of the Nature of Man; of his Duty, and what conduceth to his Honour and Felicity; of all the Dispensations of God to the several Ages; not only of that by Christ, but by *Moses* and the Prophets; and the full Meaning of the Types, Allegories, and Allusions of the Old Testament: Prudence to manage and order Assemblies; Skill to address themselves to Mankind, according to their different Genius's and Capacities; with the Knowledge of a great many different Languages; of which we have fifteen or sixteen reckon'd up, *Acts* ii. 9—12. In which Gift the *Corinthians* excell'd; and in which yet *Paul* says, he excell'd them (*speaking with more Tongues than them all,* 1 Cor.

xiv. 18.) and possessing all these Languages in such Perfection, as to be able to speak them with Readiness and Propriety on all proper Occasions. If the Mind shall not be thought capable of containing all this Knowledge at once, without its Capacities being enlarg'd ; can we suppose an Angel capable of enlarging them ? Or any Being, but the *Father of Spirits*, who first created them ?

Or if it should be thought, that the Minds of the Apostles and others were capable of containing all this Knowledge, without any Enlargement of their natural Powers ; yet can it be thought, that they were capable of receiving all this Knowledge in an Instant, without any such Enlargement ? How long does the most comprehensive Genius, at the greatest Ripeness of Age, require, to take in any one Art, Science, or Language, from the Master that possesses or teaches it in the greatest Perfection ? Let any Man consult the Operations of his own Mind, or the Experience, or History of human Understanding ; and then settle the Account. *Moses*, who was learned in all the Wisdom of the *Egyptians*, was Forty Days in taking the Pattern from God in the Mount ; and that Pattern was only of the Tabernacle, its Furniture and Attendants. Is it to be imagin'd then, that the Apostles and others, [ἄνθρωποι ἀγέγραμμοι καὶ ἰδιῶται] *unlearned and ignorant Men*, Acts iv. 13. were capable of having so many Arts, Divine
P Sciences,

Sciences, and Tongues imparted to them in an Instant, by any but him that calls the Things that are not, as though they were. It is easy to conceive, how an Angel may drive Fish to a Hook, or into a Net ; how he may bring fresh Loaves and Fishes to feed a Multitude ; how he may support a Man walking on the Water, or waft a Body up into the Air ; how he may raise or lay Winds ; how he may inflict or cure Diseases, or it may be, raise a dead Body to life : It may be as easy for an Angel to support a Man walking on the Water, as for a Man to keep a Stone from falling by his Hand : And so in other Instances : Notwithstanding that all these are great Miracles. But can any one conceive, that an Angel can enlarge the Capacities of the Mind so, as to make it take in as much Knowledge in an Instant, as a Man of the best Parts must be an Age in Learning, by slow Degrees, with the utmost Intention of his Mind (on the Supposition that his Mind is able at once to contain it) and to have it all ready for his use on every Occasion ?

If therefore it shall be thought, that whilst other Miracles might be wrought by Angels, this extensive and instantaneous Illumination cou'd be effected by none, but God, or Christ, or the Holy Spirit ; it is a Work exceeding all others, that were wrought in Confirmation of the Christian Religion, in
Kind

Kind as well as Degree ; and will shew (far-
 than than any thing I have yet said, not only
 why the Gifts of the Holy Ghost are distin-
 guished from Miracles in the New Testa-
 ment, but) wherein the Superiority of this
 Teaching and Witness of the Spirit did con-
 sist ; and account more fully for the much
 greater Effects it produced, than were brought
 about by the Miracles that were wrought by
 Christ or his Apostles, in his Life-time.

Some of these Considerations that I have
 just now mentioned, may perhaps account
 for the Superiority of the Spirit's Testimony
 to all others. But that in fact it was always
 consider'd as superior, both by Christ and the
 Apostles, may not only be collected from
 what I have been obliged to say on other
 Heads, and from Texts that I have already
 quoted ; but from these that follow. Our
 Saviour expressly asserts, that he that believes
 on him, *shall not only do the Works that he*
did, but GREATER ; because, as he adds,
He goes to the Father, i. e. to receive those
 Gifts, and shed them down : Gifts which would
 admirably suit his Exaltation to the Right Hand
 of God ; and the Design of enlarging his King-
 dom, when he was exalted to his Throne.
 When the Holy Ghost therefore was pour'd
 forth, *Peter* does not only explain what it
 was, *Acts* ii. 15—37. but offers to commu-
 nicate it to them all, *v.* 38, 39. on their
 believing ; as the greatest Proof that could be

given, that the Gifts they had, were what Christ, on his Exaltation, had shed down. And this Communication by the laying on of Hands, reaching much farther than the immediate Baptism by the Holy Ghost and Fire, and being consequently so much a greater Proof of Christianity; the laying on of Hands is consider'd as one of the first Principles of Christianity, *Heb. vi. 1, 2. viz.* its Evidence; whilst Baptism, *i. e.* by Water and Fire, are only consider'd as the Methods of the first Entrance into it. And it is on the account of this Superiority of the Witness that the Spirit gives to Christ, to the Attestation that even God the Father saw fit to give to him, whilst he was upon Earth, that St. *Peter* (after he had been speaking of the Voice that *came from that excellent Glory, saying, This is my beloved Son, in whom I am well pleas'd:* And after saying, *And we heard this Voice which came from Heaven, when we were with him in the Holy Mount*) Adds: *And we have* [or have receiv'd] *a more sure Word of Prophecy.* For so I think it should be render'd: Καὶ ταύτῳ ᾧ φωνῇ ἡμεῖς ἠκούσαμεν — ἣ ἔχοντες βεβαίωτον ἢ προφητικὸν λόγον.

We [*i. e.* We Apostles: We, who heard the Voice, when we were with him in the holy Mount; and the rest of the Apostles, who are Witnesses of all *that Jesus did and taught, till the Day he ascended into Heaven, as well as we*] have received a word of
Pro-

Prophecy, [i. e. the Word of *Wisdom*, and *Knowledge*, and *Prophecy*, which we Apostles have received from the Spirit of Prophecy, whose Office is to shew Things to come, *John* xvi. 19. and by whom we speak from the Lord, as all former Prophets did] *more sure* [than the Voice we heard in the holy Mount. For tho' that is no Fable, but a Fact deliver'd you by us, who heard it; and saw the Glory, or Shecinah, that attended it; on which account we must be more sure of it, than we can possibly be of any Old Testament Prophecies; and you must be so too, since it is the Testimony of us the Witnesses of the Lord (greater than any of the Prophets) and fully confirm'd to you: Yet neither can we nor you, in the Nature of the thing, possibly be so sure of it, as we and you are of an Illumination in all the Wisdom of the Gospel, and Knowledge of all Mysteries, and the Gifts of Prophecy, which we received in an instant, at the Feast of *Pentecost*; and some of which Gifts we have communicated to all Believers, where we have come, and particularly to some of yourselves, *1 Pet.* iv. 10, 11. and have still the Power to communicate] *whereunto ye* [to whom I write] *do well that ye take heed, as to a Light that shineth in a dark place,* [this World, which is *said to be darkness*, *John* i. 5. and would be so, had not Jesus by himself and his Spirit enlighten'd it; and where we yet see *but through a glass dark-*
P 3 *ly,*

ly, 1 Cor. xiii. 12. in comparifon of that clear Light, which will break in upon us, when, (but therefore take heed to this Light, as the beft you will have *until*) *the day dawn*, [or until the Day of the Lord, chap. iii. v. 10. or the Day of Judgment, dawn in the Morning of the Refurrection] *and till the Morning-Star* [*φωσφῆρος*] *arife in your Hearts*, [or till Chrift fhall give you the *Morning-Star* to irradiate your Hearts, Rev. ii. 28. When you will no more want this Apostolick Word of Prophecy, which tho' the beft you will have here, and which therefore ye ought carefully to attend to, yet will be then of no Ufe to you. *For when that which is perfect is come, that which is in part fhall be done away.* 1 Cor. xiii. 10.] *Knowing this firft* [for you ought to obferve, *that no Prophecy of the Scripture* [neither of Old or New Testament] *is of private Interpretation* [*ἰδίας ἐπιλήψεως*, of Mens own Suggestion.] *For Prophecy came not in old time by the Will of Man: but holy Men of God fpake as they were mov'd by the Holy Ghoft.* [And you can lefs imagine that Prophecy is of private Suggestion now, who have been fo fully acquainted, that we kept in our *upper Room*, unwilling to testify the Facts of Chriftianity, and unable to teach its Doctrines, till the Holy Ghoft came upon us in an Instant, at the Feaft of *Pentecoft*, (and fuggested to us what we then taught, who were

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altogether

altogether unlearned before ; and mov'd us by the Courage he gave us, to testify as well as preach to the World :) And who (at least some among you) feel likewise some of these Motions your selves, in the Gifts of the Holy Ghost, which you have received.
 1 *Pet.* iv. 10, 11.]

So that upon the whole, I apprehend the Sense of this Place, and the Context is this: " I write this Epistle to
 " you, to recal to your Memories what I
 " have taught you ; and the rather, because
 " I am suddenly to leave you. Which
 " Things are not only the Account I gave
 " you of the Transfiguration of Christ,
 " which three of his Apostles most certainly
 " saw, and the Attestation the Voice of the
 " Father gave him, and which most certainly
 " we heard ; but that clearer Knowledge of
 " Christianity, and that greater Proof of
 " what we gave you, in the Doctrine we
 " taught from the Suggestions of the Spirit ;
 " and the Proof we gave to the Truth of it
 " from the other Gifts of the Spirit which
 " we have, and impart ; to which you
 " ought carefully to attend, as to the great-
 " est Discovery, and the most fully prov'd to
 " you, that you will ever receive in this im-
 " perfect State ; or till you come to that
 " Land of Light and Vision, where you shall
 " not want even Apostolick Prophecy ; but
 " *shall see as you are seen, and know as you are*
 " *known.* But till that time, take the most care-

“ful heed to the Doctrines you have learnt
 “from us. For be assur’d, that nothing said by
 “us as from the Spirit of Prophecy is of pri-
 “vate Suggestion. That was not the Case in
 “the Prophets under the Old Testament ;
 “And you have far better Proof, that that
 “is not the Case of the Apostles and Pro-
 “phets under the New.

I hope the Reader will forgive me for dwelling so long on this Text, since it is a very difficult one, and has of late been turn’d to an unhappy Purpose ; and since the Interpretation I have given of it, is, for ought I know, entirely new. I submit it therefore to the Judgment of others. I think however, till I am set right, that this Sense of it makes the Apostles Reasoning appear very pertinent and strong, and agreeable to the Strain of the New Testament. Whereas if the Sense of it be what has been generally given it, referring to Old Testament Prophecy, I can’t understand the Apostle’s Reasoning, or see how it is subservient to his Purpose, or suited to the Dispensation of the Spirit. Nor can I see, how to obviate that unhappy Use, that has been made of it, and to which I think the common Interpretation pretty naturally leads. If the New Testament Greek will allow us to interpret *βεβαίωσεν τὸν προφητικὸν λόγον*, only *sure*, and not *more sure*, as an ingenious Discourse lately seems to insinuate ; yet I think the Argument of the Apostle

poſtle here requires that we ſhould render it, as our Tranſlators have done, *a more ſure word of Prophecy*. Beſides that, if this Difficulty were out of the way, there are ſeveral others remaining (as I think will appear to thoſe that conſider what I have offer'd) which I ſee no other Interpretation that will remove.

On the whole, I defy any Man to make any Cavil or Exception to this Witneſs of the Spirit, that may not be made to any thing. And he that will ſay, that this is not ſufficient Evidence of the Truth of a Revelation, muſt ſay that Revelation can have no Evidence. So that it is as impoſſible to convince them, as St. *Paul* ſays it is to renew them again to Repentance, who have *been enlighten'd, and who have taſted of the heavenly Gift, and have been made Partakers of the Holy Ghoſt—if they ſhall fall away*, Heb. vi. 4—5.

And therefore, on this Occaſion, I can't but agree with the Learned Dr. *Whitby*, that the Blaſphemy againſt the Holy Ghoſt was attributing theſe Gifts of the Holy Ghoſt, in thoſe that ſaw and heard them, to Trick, or Deluſion, or diabolical Arts. And that the Reaſon, why it could not be forgiven, was, that it aroſe from ſuch a Perverſeneſs of Mind, as would not ſuffer any Evidence to convince them: (Not even this Teſtimony of the Spirit, confirming the Reſurrection, Aſcenſion,

cension, and Exaltation of Christ) Or at least carried them, instead of owning this undeniable Testimony, to vilify and blaspheme it. *See his Paraphrase and Comment on the New Testament, with the Appendix to the 12th Chapter of St. Matth. Page 251.*

We have seen more Attacks against Christianity in our Age, than perhaps there have been in any. It is what must be expected, where there is Liberty for free Enquiry, But instead of doing our Religion any Harm, it will, as all Objections do to Truth, like Wind to Trees, make them stand the stronger. It has a natural Tendency to put us all on studying the Religion of Christ better, and on dropping every thing that we have twin'd and twist'd, and, as it were, incorporated with it, that so we may hold his Religion it self the faster, and be less liable to have it wrested from us. It is therefore highly for the Honour of the Christian Religion, and of the State, and of the Church of *England*, that no Weapons are like to be drawn against those that have attack'd it, but the Sword of the Spirit, which is the Word of God. This mild Usage of the Enemies of Christianity, (which is however what is but in Justice due to them) will make it more indispensibly incumbent on those of them, who are not at the same time Enemies to all Virtue, to consider Christianity, not as laid down in the Systems of its Professors,
but

but in the Scriptures; not in the Spirit of Cavilling and Pride, but of Judgment and Candor: And then see, whether it does not consist of a Scheme of Doctrines every way fit for a rational Creature to entertain; of Precepts tending to make every Man as happy in himself, and as useful and agreeable to others, as this State of Things will admit; as giving proper Encouragements to the Practice of these Precepts, by condescending to assure guilty Men, in a Method the most suited to remove all their Bodings and Suspicions, that their past Sins shall be pardon'd on Repentance; that they shall be powerfully assisted to practise the Precepts of Religion better for the future, if they will do all that is in their own Power towards it: That they shall be supported under all Difficulties and Trials, and eternally rewarded for their Self-denials and Sufferings with manly Gratifications, and inconceivable Glory, in the Life to come. And that all this is evidenc'd by the Resurrection and Ascension of Christ, (testify'd by Eye and Ear Witnesses, who were far from being forward to believe or attest it,) and likewise by his Exaltation at the right Hand of God, or to all Power; testify'd, together with his Resurrection and Ascension, by the Holy Ghost, or these Gifts of the Holy Ghost; given to these Witnesses in a superior Degree, and to others in a less, in an Instant;

Instant ; according to our Saviour's precise Prediction, and with the peculiar Circumstances which have been mention'd : And then let them consider, who act the most rationally, they who believe such a Religion on this Evidence ; or they who disbelieve it, purely because the Connection the New Testament is said to have with some Parts of the Old, can't now be made out so, as to be free from all Exceptions.

This Testimony of the Apostles, and of the Spirit, is the impregnable Rock on which Christianity is built, and whose Foundations can't be shaken. For the Truth of this Religion is founded on Facts, *viz.* the Resurrection and Ascension of Christ attested by Eye and Ear Witnesses ; and (together with his Exaltation) attested by other Facts, *viz.* the Gifts of the Spirit ; which prove the Truth of the first, beyond all Possibility of Exception : And the Truth of these last Facts is prov'd by the best and only Evidence they are capable of. And as this Proof is a Proof of a very few plain Facts, and the Evidence of these Facts clear and easy, it must be allow'd to be a Proof of the Christian Religion, level to the meanest Capacity. It is no wonder therefore, that this should be the Proof on which the Apostles always establish'd it, in all their Discourses to *Jews*, or devout *Gentiles* ; according to the Account we have of those Discourses in the *Acts* ; Tho' after they had founded it there,

there, they often brought in ancient Prophecy to confirm and illustrate it ; or perhaps to remove Objections, that might be thought to arise from thence against it. And as they put Christianity on this Foundation to the *Jews* and devout *Gentiles*, (tho' they bring Prophecy afterwards in Aid) so they rest the Proof of Christianity solely on this Evidence, when they speak to Idolatrous *Gentiles* : As indeed it was absolutely necessary they should ; since the Idolatrous *Gentiles* must have had it prov'd to them by these Facts, or not at all. For very few of them had the Books of the Old Testament, in their Hands, or were at all acquainted with them. And the Way the Apostles took to prove the Truth of Christianity to *Gentiles*, as well as *Jews*, must be the Proof on which it ought always to be rested. And that which they superadd to the *Jews*, must therefore only be consider'd as an additional Argument to another, by which Christianity had been fully and unexceptionably prov'd before. Circumstantial Evidence will corroborate positive Evidence : Tho' positive Evidence should be first given, where it is to be had.

If it be said, that our Saviour appeals to Prophecy, as well as to *John Baptist's* Testimony, the Voice from Heaven, and the Miracles he wrought ; and that we can't rest the Cause of Christianity more safely, than
where

where he rested it. I answer, that our Saviour could not use any other Proof during his Life-time, because the Apostles could not testify the great Facts of his Resurrection and Ascension, till they were Facts, and he was gone to the Father. Nor were they to witness them, till the Spirit came on them to witness to the Truth of their Testimony. But our Saviour plainly foretold, that this was the Testimony that would be greater than any that was given in his Life-time, and that would be effectual; when he says, *John xvi. 8* — *12. That he [the Comforter] shall reprove the World of Sin, Righteousness, and Judgment. Of Sin, because they believe not on me; [of the Truth of whose Mission they will then have such undoubted Proof:] Of Righteousness, [or of the Righteousness and Justice of my Cause] because I go to my Father, [and shall be exalted at his right Hand, when] ye see me no more: But shall not perish as a Deceiver. Of Judgment, because the Prince of this World is judged. Or because I shall destroy the Power of the Devil, and propagate my Kingdom with wonderful Success by the Power and Efficacy of the Spirit.*

When I lay all this together, I can't therefore but wish, that the Method, which in it self appears alone capable of convincing the Idolatrous *Gentiles*, which appears founded on the plainest Facts, and the most fully attested, which our Sayiour referr'd to,
which

which the Apostles constantly, and sometimes solely, us'd, and which would alone render Men unpardonable if they rejected it; shou'd be the Way us'd of addressing to those, who disbelieve, or pretend to disbelieve Christianity now, for want of Evidence. When Christianity is thus establish'd, the more clearly we can make ancient Prophecy appear to have been accomplish'd in Jesus of *Nazareth*, the greater Service we shall do Christianity; especially to confirm the Belief of it in the Minds of the Learned, and of the Well-dispos'd. But I heartily wish, that if the other Method be try'd, and Christianity be built so on Prophecy, as to allow, that if it can be built on it, it is well establish'd; and if it can't be built on it, it must be overturn'd; that we may find, that instead of proving the Truth of it to the Vulgar, it don't leave them in some Doubt about it; and that instead of forcing the Unbelievers out of their Fastnesses, it don't enable them to cover themselves the more from those Attacks, that must otherwise soon make them appear desperate, or oblige them to yield. Such long Deductions as must go to make out this from Prophecy now, founded on a great deal of critical Learning, does not seem like to be taken in by the Ignorant; or to leave no room for cavilling to Men of Learning, and dispos'd to doubt.

On the other hand, Can any thing be
built

built more on a Rock, or become more visible to the most short-sighted, than Christianity ? If it be prov'd, that Jesus of *Nazareth* wrought the Miracles he did ; that he rose again from the dead according to his own Prediction ; that Angels declar'd him to be risen accordingly ; that he convers'd forty Days with his Disciples after his Resurrection ; declared himself to *John*, to be him that was dead and is alive ; that he was seen by his Apostles gradually to mount the Air, till a Cloud of Glory took him out of their Sight ; that they receiv'd a Message from Angels, that he was gone up into Heaven ; and that according to *John Baptist's* Prediction, before our Saviour's appearing publickly in the World ; and our Saviour's frequent Predictions before and after his Resurrection, that he would send the Holy Ghost upon his Apostles, who were his chosen Witnesses, and who were order'd to stay at *Jerusalem* expecting it ; and to begin to witness after they receiv'd it ; that they then receiv'd it, and immediately begun, and from that time continued, to witness his Miracles, Resurrection and Ascension, and to teach the Scheme of the Christian Religion ; and that God bore Witness to the Truth of their Testimony, and of the Word which they taught, *with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost*, [distributed in Proportion]

portion] according to his own Will; and in the manner the Scripture shews, and with the Frequency, in those Places, and for that Tract of Time, as we have prov'd : And Jesus must appear to the meanest Understanding to be the *Sent of God*, and the Apostles must likewise appear to be his Ambassadors, beyond all Possibility of Exception. He must then also be submitted to, as the Teacher and the King of God's People; and all that the Apostles, his Ambassadors, have taught or commanded us, from him, or from his Spirit, must be receiv'd with Faith and Obedience, though we could not shew one Old Testament Prophecy to relate to him. This is the *Power and Demonstration of the Spirit*, in which St. Paul tells the *Corinthians* and *Thessalonians*, 1 Cor. ii. 4. 1 Thess. i. 5. *the Word came to them*. And is that, by which it must yet force its way to those, who either don't know, or don't believe it.

To conclude : Thus *was God*, or the Son of God, (*after that he had been manifest in the Flesh*) JUSTIFY'D IN THE SPIRIT, 1 Tim. iii. 16. And thus, I believe, will Wisdom be now best justify'd of her Children. Since besides all the other Advantages, which this Evidence of Christianity has been already said to have beyond others; it seems to have these farther, that it appears from *this Essay*, to be interwoven with the whole History of Christianity from *Mat-*
there

thew to the *Revelation*; and enables us to explain many Texts, which have hitherto occasion'd great Difficulty. And that upon Trial 'twill be found to help us to solve several hard Problems in the Christian Religion; and to give the Deists a fair Answer to some Objections they bring against it, from its wanting some Evidence, which they pretend they have Reason to expect.



ESSAY

